

11.
A. N. a
K
Catechisme, or

Institution of Christian
Religion, to be learned
of all youth, next after
the little Catechisme,
appoynted in the
booke of Common
Prayer.



LONDON,
Printed for the Companie
of the Stationers.

1614.



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To the most reuerend Fathers in God,
my Lords, Mathew Archbishop of Can-
terburie, Edmund Archbishop of Yorke,
Edvvin Bishop of London, and the rest
of the Bishops of England.

IT is not vnknowne vnto your wisdomes, that
the diuersitie of Catechismes, in shortnesse or
length, either for the first entring of children,
or for the more full instruction of youth, in the
principles and summe of Christian Religion, are
as well allowed by the iudgementes of diuers
godly & learned men, as also practised of many
Christian Churches in sundry Countries well re-
formed, not without good reason, grounded vp-
on the diuersities of ages and capacitie of wittes.
I therefore vpon the said considerations, haue
applied my selfe in this Catechisme, being of a
middle sort, both to further the profite, and to sa-
tisfie the mindes of such as may iudge the little
Catechisme as written for very young children,
not fully enough to serue for their instruction:
and on the other part, may thinke the larger
Catechisme to be too long and tedious, either
for their capacitie, or leysure. For their vse (I say)
and contentation, I haue heere abridged the lar-
gest Catechisme, in such sort (I trust) as it may
seeme neither much defectiue in any necessarie
poyntes of Christian Religion, neither very su-
perfluous in any vnnecessary circumstances and
amplification: neither in consequence of matter
greatly swauing from good order. that as the last
Catechisme is most meete for the first entring of
Children or others, though of more age, yet not
of the greatest capacitie, so might this of the
A 2 middle

The Epistle.

milde sort serue for such, as hauing somewhat profited, were yet desirous of further instruction; and lastly, such as not contented to know the chiefe poyntes of Christian Religion, briefly set forth, were desirous also to see and vnderstand the reasons and proofes of the same, may finde in the largest Catechisme wherewith to content and satisfie their mindes, so that none should lacke instructions of godlinesse meete for them, of what age or capacitie soeuer they were, the which three Catechismes being purely translated into the Latine tongue, may not onely serue young beginners, or more forward Schollers in the Grammer Schoole, to the same vses, and to the learning of true Religion, and the right vse of the Latine speech with one labour, but the last also might seeme not vnprofitable vnto many Ecclesiasticall Ministers for diuers good purposes. Might it therefore please your good L. in respect of the former, and other good considerations which may vnto your wisedomes better appeare to allow the same, I shall thinke my little labour right well bestowed. And humbly taking my leaue, I commend you vnto the grace of Almighty God, who haue the same alwayes in his blessed keeping.

November, 1572,

Your good Lordships to
command, A. N.

A. N.
in 1572
1583

Christian religion, Gods word. Testament.

M *Master.* Tell me my Child, of what Religion thou art?

Scholler. Of the same Religion, Act. 11. d. 26.
which Christ our Saviour
taught, whereof I am called, & do trust
that indeed I am a Christian.

M. What is the Christian Religion?

Sch. Christian religion, is the true wor- Mat. 4. b. 10.
shipping of God, and keeping his com- Ioh. 4. c. 24.
mandements.

M. Of whom, or where is it to be learned?

Sch. Out of the word of God; which is Ioh. 5. d. 30.
written in the booke of the old and new Act. 17. c. 11.
Testament. 2. Tim. 3. d.
15. 16. 17.

M. Why is Gods Word named the Testament?

Sch. Because Gods will, what he would Gal. 3. 15. 17.
haue vs to do, or flie, is there perfectly & Ioh. 4. c. 25.
unchangeably contained: from the which Gala. 2. 2. 8. 9.
we ought not to swerue on any side. Deut. 4. 2. 1.
Esa. 3. d. 21.

M. By what meanes shall we come to the know-
ledge of Gods will written in his word?

Sch. By diligent reading and studying Ioh. 5. d. 39.
of the same; or by hearing it read, and Act. 17. c. 11.
truly taught.

M. Is that sufficient?

Sch. Because no man can by his owne 1. Cor. 1. d. 21.
witte or diligence attaine to the know- & 3. b. 7.

The Law and the Gospell. Religion.

Phl. 1. 9. c. 33. ledge of Gods Wisdome in his word
34. 35. contained, we must with continual & fer-
Ioh. 1. 9. b. 13. uent prayer craue of God, that it would
please him by his holy spirit, to indue
our heartes with vnderstanding & beliefe
of his holy word, and with earnest desire
to obey his will therein declared.

M. Which be the chiefeſt partes of the word
of God?

Ioh. 1. b. 17. Sch. The Law, and the Gospell.

Luc. 16. d. 16. M. How be these to be knowne the one from the
Act. 13. f. 30. other?

Rom. 6. c. 14. Sch. The Law teacheth vs our duty to-
wards God & our Neighbour, and char-
15. geth vs strictly to doo the same: promi-
Mar. 11. d. 37 sing euerlasting life to such as do fullfill
38. 39. 40. the Law, and threating eternall dam-
Luc. 10. c. 27 nation to such as doe breake the same.
28. Ro. 10. a. 5. M. What doth the Gospell?

Gall. 3. b. 20. Sch. It promisseth that God, through
Mat. 1. b. 15. sayth in Christ, will be mercifull to for-
Luc. 5. f. 32. giue the offenders of the Law, such as be
Ioh. 1. b. 17. sorry therefor, and purpose to amend.
Act. 3. f. 38. 39. M. How many partes be there of true Religion?

& 13. f. 38. 36. Sch. There be two principall partes of
Ro. 12. 5. b. religion likewise, as of the word of God,
6. & 6. b. 14. out of the which, as it were the springe
15. head, Religion doth flow.

M.

Partes of Religion. Two Tables of the Law.

M. Which be they?

Sch. Obedience, which the Law com-
mandeth: and Faith, or Beliefe, which
the Gospell requireth.

M. For more plainnesse, I would haue thee to
make more partes of Religion.

Sch. I map (I thinke) conueniently rec-
kon these foure, as chiefe partes of true
Religion: Obedience, Faith, Prayer,
and the Sacraments.

M. Well then, I will enquire of these foure in
order as you haue rehearsed them. And for that
true obedience, which is the first part, it is to be
tryed by the rule of Gods Law: I thinke it ne-
cessarie in the beginning, to know what thou
thinkest of Gods Law?

Sch. I thinke the Law of God written
in two Tables, to be the most perfect
rule of righteousness, commaunding all
good thinges that are to be done, and fo-
bidding to contrarie.

M. Whereof treateth the first Table?

Sch. Of Godlinesse, or of our duetie to-
wards God: and it containeth the foure
first commandements.

M. The second, whereof treateth it?

Sch. Of Charitie, or Loue among men;
and of our duetie one towarde another:
which Table containeth sixe Comman-
dments,

The first Commandement, Idolatrie defined,

Mat. 19. c. 18. **dementes, and so in the whole, the Law**
19. & 22. d. **conteyneth ten Commandements; and**
39. 40. **therefore also is called the ten Comman-**
Exo. 34. d. 18 **dementes.**
Deut. 4. b. 13

M. Rehearse the first Commandement of the first table.

Exod. 20. 3. 1. *Sch.* **God spake thus: Heare O Israel, I**
2. 3. **am the Lord thy God, which haue**
Deut. 5. 2. 5. **brought thee out of the land of Egypt,**
6. 7. **out of the house of Bondage. Thou**
shalt haue none other Gods before me.

M. Why doth hee in the beginning tell vs that hee is the Lord our God?

Deut. 10. b. *Sch.* **In those words, his infinite Maie-**
12. 13. **stie, power, and goodnesse, are expressed,**
whereby wee are most strictly charged
with obedience, vnlesse we will be both
Mal. 1. b. 5. 6. **rebels against him, that is most mightie;**
& vnthankfull towards him, that is most
good and gracious.

M. What meaneth it that he chargeth vs to haue none other Gods before him?

Sch. **He forbiddeth and condemneth all**
Idolatrie.

M. What is Idolatrie?

Pla. 115. b. 3. *Sch.* **To reuerence with Godly worship**
7. **any Creatures, or to put our trust or**
Mat. 4. b. 10. **comfort in them as Gods: which to doe,**
were

Against Idolatrie, and Idolaters.

were most abhominable. For we ought
to giue all godly honour onely to his
Maieſtie, the greateſt loue to his good-
neſſe; to flee to him, & to craue his helpe
in all feares and dangers; and with
thankfulneſſe to acknowledge, that wee
owe our ſelues, and all thinges that wee
haue, vnto his goodneſſe.

Deu. 10. b. 11.
13. d. 20. 21.
Mat. 22. d. 37
Pſal. 50. c. 14.
15. d. 23.
Pſal. 79. d. 13.
& 95. a. 6, 7.
& 100. a. 1. 2. 3
Ioh. 3. d. 27.
1. Cor. 4. b. 7
Iam. 1. c. 17.

M. What meane thoſe laſt words, Before mee,
or, in my ſight?

Sch. That there is nothing ſo ſecret, that
can be hid from him: and that therefore
not onely with open life and outward
ſhew, but alſo with the inward and pure
godlineſſe of the heart, we ought to ho-
nour him, and none but him onely.

Pſal. 7. b. 9.
& 33. c. 14.
Eſa. 29. c. 13.
Mat. 5. a. 8. &
15. a. 8.

M. Make me a brieſe rehearſall of ſuch as thou
doeſt thinke chiefly to breake this Commande-
ment.

Sch. All Idolaters (as I haue ſaid) all
Soothſayers, Coniurers, Sorcerers,
Witches, Charmers. and all that ſeek
vnto them, all falſe Prophets that doe
teach lyes, all that abuſe the Word of
God, or do not giue the chiefe credit vnto
it, neither be guided by it, but doe fol-
low their owne fantaſies, all that feare,
A 5 loue,

Leui. 8. c. 31
Eſa. 8. c. 19. &
40. b. 9.
Deu. 18. c. 19.
20.
Math. 15. a.
23. b. 6. 9.

The second Commandement expounded.

loue, or esteeme any Creatures aboue
GOD, or equall with him: all these,
and such like, doe breake the first Com-
mandement of God.

M. Rehearse now the second Commandement.

Exod. 20. 2,

4. d. 13.

Leuit. 26. 1, 2,

Deut. 4. c. 15.

36. 17. 18. 19.

Esa. 40. d. 18.

& 44. b. 9.

&c.

Sch. Thou shalt not make to thy selfe
any grauen Image, nor the likenesse of
any thing that is in heauen aboue, or in
the earth beneath, or in the waters vn-
der the earth: thou shalt not bow
downe to them, nor worship them: For
I the Lord thy God, am a ialous God,
and visit the sinnes of the fathers vpon
the children, vnto the third and fourth
generation of them that hate me; and
shew mercie vnto thousands, in them
that loue me, and keepe my Comman-
dements.

M. It doth seeme that this Law doth condemne
the artes of Printing and Grauing; so that it is
not lawfull to haue any Image at all.

Mat. 22. c. 30

21. d. 36. 37.

Sch. Not so: For in this first Table, he
speaketh not of any artificiall thing, ei-
uilly to be vled: but onely treateth of
things which do appertaine to the wor-
shipping of God.

M. What is then the meaning of this Comman-
dement?

Sch. In this second Commandement,
God

Images not to be worshipped.

God first forbiddeth vs to make any Images to expresse or counterfeite him, or to seeke him, or to worship him in Images. And secondly, he chargeth vs, not to worship the Images themselves, or to abuse them in any wise by Idolatrie or superstition: but that wee worship God alone in spirit and truth, and as himselfe hath commanded vs in his word, to worship him, & not otherwise after our owne fantasies.

M. Why is it not lawfull to expresse God with a bodily and visible forme?

Sch. Because there can be no likenesse or agreeing betweene God, who is a spirit, eternall, infinite, vnmearurable, incomprehensible, and a bodily, fraile, dead and paine shape or image.

M. What manner of worshipping is it which is here condemned?

Sch. When we intending to pray, turne our selues to images, fall downe & kneele before them, with uncovering our heads, or other signes, doe shew any honour vnto them, as if God were presented vnto vs by them.

M. Rehearse the addition in the end of the law?

Sch.

Esa. 40. c. 18.

&c.

Deut. 5. a. 8. 9

Psal. 97. b. 7. 4

Esa. 44. c. 17.

Psal. 113. a. 4.

5. & 115. a. 3. 4

Esa. 40. c. 18.

&c.

Ioh. 4. c. 24.

Rom. 1. c. 20.

23. &c.

Leui. 26. a. 1.

Deut. 4. c. 19.

and 5. b. 9.

Psal. 97. b. 7.

& 115. b. 8.

Esa. 44. c. 17.

Act. 7. f. 41.

Idolatrie forbidden, and punished.

Exo. 20. 2, 15. *Sch.* For (saith he) I the Lord thy God,
Deut. 5. b. 6. am a jealous God, & visit the sinnes of
& 6. c. 15. the fathers vpon the children, vnto the
Psal. 78. 58. third and fourth generation of them
that hate me.

M. Wherefore saith God these words:

Deu. 10. b,
12. 13. *Sch.* First, in naming himselfe our Lord
3. Reg. 8. f. & our God, he chargeth vs to obey him
39. in all thinges, both in respect of his au-
Mala. b. 5. 6. thoritie, and of his goodnesse, as was a-
1. Tim 6. c, foze noted. And by the word Jealous, he
15. 16. declareth that he can abide no partner or
Exo. 24. b. 14. equall to be worshipped with him.

M. What more is said to forbid Idolatrie?

Esa. 42. b. 8. *Sch.* To restraine vs from offending of
Exo. 34. b. 7. him by Idolatrie, which he so extreemly
Esa. 14. c. 20. hateth, he threatneth that he will take
21. vengeance, not onely of them that shall
offend, but also of their Children and
posteritie.

M. Proceed thou in the next.

Sch. As God by great threatninges fea-
reth vs from disobeying of him, so doeth
he with greater promises of his mercie
and goodnesse, allure vs to obey him,
promising that he will shew great mer-
cifulnesse, both towards all those that
loue him, and also towards thousands of
their

Deu 5 b. 10.
Exod. 34. b,
6. 7.

The third Commandement, Swearing.

their posteritie.

M. Where afore speaking of reuenging, he nameth but thereof foure generations; at the most: why doth hee heere, speaking of Mercie, name thousands?

Sch. To shew that he is much moze inclined to mercifulnesse and goodnesse, then to seueritie and sharpnesse.

Psal. 103. 2, 3.

& 103. b, 8.

& 145. b, 8.

Esa. 54. b, 7.

M. Rehearse now the third Commandement.

8. 10.

Sch. Thou shalt not take the name of the Lord thy GOD in vaine; for the Lord will not hold him guiltlesse, that taketh his name in vaine.

Exod. 20. b, 7.

Leu. 19. b, 12.

M. Tell me what it is to take the name of God in vaine?

Sch. To abuse it in blasphemie, sozterie, or witchcraft; in cursing, sozswearing, or with swearing rashly, vnadvisedly, or without necessitie; or with once naming it without a waighcie cause, and great reuerence.

Esa 8. c, 19, &

52. b, 5.

Act. 19. c, 13.

1. Tim 1. b,

10.

Mat. 5. f, 33.

M. Is there any lawfull vsing of the name of God in swearing?

34.

Psal. 113. 2, 1. 2

Sch. Yea sozsooth, when an Oath is taken for a iust cause, either to affirme a truth, especially if the Magistrate require or command it; or if any other matter of great importance, wherein we are either to maintaine vniolate the honour of

Exo 22. b, 11.

Iosu. 2. b, 12.

Psal. 115. b, 5.

& 63. b, 12.

2. Cor. 1. d, 23

Gal. 1. d, 20.

Heb 6. d, 16.

God,

The right vse, and abuse of Gods name.

God, and to set forth his glory, or procure mutuall agreement and charitie among men. In those cases we may take an Oath, vRING therein with great reuerence, the fearefull and glorious name of our God onely, and of none other creature.

M. What followeth next?

Exo. 22. b. 7. *Sch.* For the Lord will not hold him
Leu. 19 b. 12 guileles, that taketh his name in vaine.

M. Why doth he here particularly threaten them that abuse his name?

Leu. 19. c. 12. *Sc.* His meaning was, to shew how high-
Ezech. 20 b, ly he esteemeth the glory of his name, to
9. c. 14. the end, that seeing punishment readie
for vs, we should so much the more heed-
fully beware of abusing it.

M. May we not then sweare by the names of Saintes, or by the names of other men?

Exo. 22. b. 11. *Sch.* No. For to sweare, is nothing else,
Psal. 63 b. 12. but to call on him by whom we sweare,
Heb. 6. d. 16. to be a witnesse that we sweare true:
Deu. 6. b. 13. and to be a reuenger of our lying, if we
& 10. d. 10. sweare false. Which honour of knowing
Iosua. 23. b. 7. and punishing of all euill, being due to
Esa. 35. c. 16. Gods wisdom and maiestie onely, to
giue to any other person or creatures,
were a most hainous sinne.

M. Re-

The fourth Commandement, The sabboth.

M. Rehearse the next Commandement.

Sch. The fourth commandement, which is the last of the first Table, is this: Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and do all that thou hast to do: But the seventh day is the sabboth of the Lord thy God: In it, thou shalt doe no manner of worke, thou & thy sonne & thy daughter, thy man-servant, thy maide-servant, thy cattell, & the stranger that is within thy gates. For in six dayes the Lord made heauen and earth, the sea, and all that in them is, & rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

M. What meaneth this word, Sabbath?

Sch. Sabbath, by interpretation, signifieth Rest. And that day (for that it is appointed onely for the worshipping of GOD) the Godly must lay aside all worldly businesse, that they may the more diligently intend to religion and godlinesse.

M. Why hath God set herein before vs an example of himselfe for vs to follow?

Sch. Because notable and noble examples doe more thoroughly stirre vp, and

Exo. 16. c. 23.
& 20. b. 8, 9.
10. 11 & 31.
c. 13.
Leui. 23. 2, 3.
Deut. 5. c. 12.
13. 14. 15.
Eze. 20. b. 12.
Gen. 2. 2, 1. 2.
3.
Heb. 4. 2, 3.
c. 6. 10.

Exod. 16. d.
23.
Leut. 16. c. 31.
Act. 27. c. 31.
Luc. 13. c. 56.
Ezec. 46. 2, 3.
Marc. 6. 2, 2.

Tob. 2. b. 12.
Ioh. 13. b. 13.

15.
1. Cor. 4. d. 15
16. & 11. 2, 1.

that.

How the Sabbath is to be sanctified.

Eph. 5. 2, 1. Sharpen mens mindes. For Seruantes
1. Pet. 2. d, 21. do willingly follow their Pastors, and
1. 42. Children their Parents. And nothing is
more to be desired of men, then to frame
themselues to the example & following
of God.

M. After what manner is the Sabbath to be
kept holy.

Mark. 6. 2, 2. Sch. The people must assemble togea-
Luc. 4 c, 16. ther to heare the doctrine of Christ, to
Act 13. d, 27. peeld confession of their Fayth, to make
Mat. 10. d, 32. publike Prayers to God, to keepe the
Psal. 95. a, 2. memorie of Gods woꝝkes, and to render
Ela. 36. c, 7. thanks vnto him for his benefites, and
Mat. 21. c, 13. to celebrate the holy Sacraments, which
Eph. 3. d, 21. he hath left vs.
1. Cor. 11. d, 18

& 14. c, 26. M. Is there no more required of vs for the kee-
ping holy of the Sabbath day?

Sch. This is the outward rest and kee-
ping holy of the Sabbath day; besides
the which, there is a spirituall rest and
sanctifying it.

M. What is that?

Esa. 1. c, 14. 16 Sch. That is, when resting from woꝝd-
& 58. d, 13. ly businesse, and from our owne woꝝkes
Heb. 4 c, 9. 10 and studies, we peeld out selues wholly
to Gods gouernance, that hee may doe
his woꝝkes in vs; and when (as the scrip-
ture

Of sanctifying the Sabbath.

tures tearmeth it) we crucifie our flesh; we bide the froward desires and motions of our heart, restraining our owne nature, that wee may obey the will of God: for thus doing, our Sabbath day heere vpon earth, shal most aptly expresse a figure and likenesse of the eternall and holy rest, which we shall for euer enjoy in heauen.

Gal. 5. d. 14.
Col. 3. a. 5.

M. Shall it be enough to haue done these things euery seventh day?

Sch. These thinges indeed euery man priuately ought to recozd and thinke vpon euery day: but for our negligence and weaknesse sake, one certaine speciall day is by publike order appoynted for this matter.

Psal. 1. a. 2. &
84. a. 4.
Luk. 18. a. 1.
Eph. 5. c. 19.
20.

M. Hitherto thou hast rehearsed me the Lawes of the first Table, wherein the true worshipping of God, which is the fountaine of all good thinges, is briefly comprehended, and all euill thinges to God-ward be forbidden. Now therefore I would haue thee tell me what be the duties of our charitie and loue towardes men; which duties doe spring, & are drawn out of the same fountaine, and which are contained in the second Table.

Sch. The second Table beginneth thus: Honour thy Father and thy Mother, that thy dayes may be long in the land

Exo. 20. b. 12
Deut. 5. b. 16;
Mat. 15. a. 4.

B.

which

Who are called our parents.

which the Lord thy God giueth thee.

Pro. 1. 2, 3.
Mat. 7. b, 13.
Col. 3. c, 20.
Heb. 12. c, 9.

Sch. The honoꝛ of parentes containeth loue, feare, and reuerence; and consisteth in obeying them, in seruing, helping and defending them, and also in finding and releeuing them, if ener they be in need.

M. Doth the law extend only to parents by nature

Deut. 17. b, 9.
10.

Rom. 13. 2, 4.
Luk. 10. c, 16.
Leu. 19. c, 32.
1. Tim. 5. 4, 1.
Pro. 5. c, 23.

Sch. All that be in authorizty oꝛ woꝛthie of reuerence, are ment by the name of parents, as Princes, Magistrates, ministers of the Church, Schoolemaisters, learned men, wise men, aged men, men of woꝛship, and such like.

M. Why are princes, magistrates, and other superiors called by the name of parents?

Rom. 13. 2, 4.
Heb. 13. c, 17.

Sch. To teach vs that they are giuen vs of God, both foꝛ our owne and the publike benefite, and so by the name of parents, giuen to Princes, Magistrates, & other superioꝛs, wee are charged not on-ly to obey them, but also to honour and loue them.

M. What followeth.

Exo. 20. b, 12.
Leu. 5. b, 16.
Eph. 6. 1, 2, 3.

Sch. That God will blesse them, who be obedient & giue due honour to their parents, Princes, Magistrates, and other superioꝛs, with long & happie life. And

OR

The sixt commandement.

On the contrary part it followeth, that all such as doe disobey or dishonour their parents, Princes, Magistrates, or superiours, shall come to a sudden, speedie, and shamefull death, or else shall lead a life moze wretched and vile then any death: and finally for their disobedience & wickednesse, shall suffer euerlasting punishment in hell.

M. Rehearse the sixt commandement.

Sch. Thou shalt not kill.

M. Shall we sufficiently fulfill this law if we keepe our hands cleane from slaughter and blood?

Sch. All things tending towards bloodshedding are also forbidden, as mockes, reproaches, quarrellings, fightings, and such like.

M. What more?

Sch. God made this law not onely for our outward workes, but also & chiefly for the affections of the heart: for anger and hatred, and euery desire to kill, to reuenge or to hurt, is before God adiudged man slaughter. Therefore these also God by his law forbiddeth vs.

M. Shall we then fully satisfie the law, if we hate no man?

Sch. God in condemning hatred, requi-

Exo 20 b. 13.

Deut. 5. c. 17.

Mat. 5. c. 21.

& 19. c. 18.

Iac. 2. b. 11.

Mat. 5. d. 21.

22. 23. 24.

Rom. 3. c. 13.

14. 15.

Gal. 5. d. 20.

21.

Iac. 3. c. 14.

d. 16.

Mat. 5. d. 22.

Gal. 3. c. 20.

11.

1. Ioh. 3. b.

9. 10. 11.

Luk. 6. d. 17.

28.

The seuenh and eight Commandements.

Rom. 12. c.
14. d, 17. 19.
20.

reth loue towards all men, euen our enemies, yea so farre as to wish health, safetie, and al good things to them that wish vs euill, & do beare vs a hatefull and cruell minde, & as much as in vs lyeth to do them good, and to pray for them.

M. What is the seuenh Commandement?

Exo. 20. b, 14

Sch. Thou shalt not commit Adultery.

Deut. 5. c, 18.

M. What doest thou thinke to be contained therein?

Mat. 19. c, 18.

Pro. 6. d, 24.

Sch. By this Commandement is forbidden al kind of filthy lustes, al vnchastnesse of speech, all wantonnesse of countenance and gesture, and all outward shew of vnchastitie whatsoeuer is be. Tolenesse likewise, excesse of Meate, Drinke, Apparell, wanton playes & pastimes, and whatsoeuer else may occasion any vncleannes either of body or minde, are forbidden by this Commandement: for by this commandement we are charged to keepe our minds also cleane from vnchast thoughts and desires, because as well our soules, as our bodies, are the Temples of the holy Ghost.

25.

Mat. 5. d, 27.

28. 29.

Ro. 13. d, 13.

1. Cor. 6. b, 9.

10. c, 15. 16. 1

18. 19.

1. Thes. 4. 2, 3

4. 5. 7. & 5. d,

22.

Ezec. 16. g, 49

56.

Eccl. 33. c, 26

1. Cor. 3 d 16.

17. & 6. c, 15.

16.

M. Goe on to the rest.

Exo. 20. b, 15

Sch. The eight Commandement, Thou shalt not Steale.

Mat. 19. c, 18.

M.

The eighth and ninth Commandements:

M. What is forbidden by this Commandement?

Sch. Not onely those theftes which are punished by Moyses law, are forbidden: but also we are charged that we deceiue no man in buying and selling by vnttrue and vneuen Measures or Waightes, or with deceitfull or naughty Wares, or by peruertering of Iudgement with bribes or gifts, or by any deceitfull meanes. Further, all withholding of other mens duties, as withholding of the labourers hire, refusing by couetousnesse to relieue the poore, to succour widowes, fatherlesse children, and strangers, to leaue the ignorant vntaught, the simple vncounsellled, the wandering and erring vnderected, the sorrowfull vncomforted, and such like, are by this Law condemned.

M. Is any more contained in this Commandement?

Sch. Yea forsooth. For all purpose and desire to make our gaine of others losse, is forbidden by this law. For that which is wrong before man to doe, the same is euill before God, once to will or desire.

M. What is the ninth Commandement?

Sch. Thou shalt beare no False witness against thy Neighbour.

Pro. 11. 2. 1. &
20. b. 10. d. 23
1. The. 4. b. 6
Tim. 2. c. 10.
Psal. 62. b. 10.
Pro. 17. d. 13.
Esa. 5. d. 13.

Ezec. 22. d. 13
Mala. 3. b. 5.
1 Tim. 5. c. 18
Pro. 14. d. 20.
21. c. 31.
Iac. 2. 2. 3. 9.
& 5. d. 19. 20
Leui. 19. b. 6.
19. d. 23. d. 20
Deu. 22. a. 12
23. 4 & 24.
c. 15. 17. 19. &
27. c. 17. 18. 19

Zach. 8. c. 16.
17.
Act. 20. b. 13.

Exo. 20. c. 16.
Deu. 5. c. 20.
Mat. 19. c. 18.

The tenth and last Commandement.

M. What is the meaning of this commandement?
Sch. In this Law we are forbidden not
 onely open & manifest periuurie, and brea-
 king of our oath: but also all lying, slan-
 ders, backbitinges, and euill speakinges,
 whereby our Neighbour may loose his
 good name, and all flatterie and dissem-
 bling whereby he may take harme. And
 that neither our selues at any time speake
 any false or vnttrue thing, neither by
 wordes, writinges, or silence, allowe the
 same in other, but that we euer loue, fol-
 low, maintaine, and uphold the truth.

Psal. 15. a. 3.
 Soph. 3. b. 18
 Mat. 19. c. 18.
 Luk. 3. c. 34.
 1. Pet. 2. a. 1. 2.
 Pro. 3. a. 3.
 & 12. c. 17. 19.
 & 23. d. 25.

M. Is there yet any more mean by this Law?
Sch. God who knoweth the secretes of
 our hearts, when he forbiddeth euill spea-
 king, doth therewith also forbid wrong-
 full misdeeming, and euill thinking of
 our Neighbours. Yea, & he chargeth vs,
 as farre as truth may suffer, to thinke
 well of them; & to our uttermost power,
 to preserve their good name.

Mat. 7. a. 2.
 Rom. 14. a. 4.
 1. Cor. 13. b.
 5. 7.

M. Now remaineth the last Commandement:
Sch. Thou shalt not couet thy neigh-
 bours house. Thou shalt not couet thy
 neighbours Wife, nor his Seruant, nor
 his Mayde, nor his Oxe, nor his Ass,

Exo. 20. c. 17.
 Mich. 2. a. 1. 2.
 Rom. 7. b. 7.
 & 13. d. 4.
 1. Cor. 4. b. 6.

nor

What purenesse God requireth of vs.

nor any thing that is his.

M. What is more cammanded heere, then was before?

Sch. God hath before forbidden euill do-
ings & corrupt affections of the minde; Psal. 1. c. 16.
but now he requireth of vs a most pre- Gal. 5. d. 24.
cise purenesse, that we suffer not any de- Ier. 4. b. 14.
sire, be it neuer so light; nor any thought, Eze. 18. c. 31.
be it neuer so small, in any wise swar- Mat. 5. a. 18.
uing from right, euer to creepe into our Rom. 12. 3. 2.
heartes: for it is meete that euen in our Psal. 5. a. 4. 5.
very hearts and mindes, should liue be- 2. Cor. 6. c. 14
fore God most perfect purenesse & clean-
nesse. For innocency and righteousnesse,
as that which is most perfect can please
him, whereof he hath also set before vs
this Law, as a most perfect Rule.

M. Now thou hast briefly told me the meaning
of the ten Comandements, tell me, Canaot all
these thinges that thou hast seuerally and spiri-
tually declared, be in few wordes gathered as it
were into one summe?

Sch. Yes verily, seeing that Christ our
heauenly Father & Redecmer hath com-
prised the whole pitch & substance of the
Law in a summe and short abridgement
in this manner, saying: Thou shalt loue
the Lord thy GOD with all thy heart,

B 4

with

Mat. 22. 37.
Mat. 12. c. 30.
Luk. 10. a. 17.

The loue of God and our neighbour.

with all thy soule, with all thy minde, and with all thy strength. And this is the greatest Cōmandement in the law. And the second is like vnto this: Thou shalt loue thy Neighbour as thy selfe; for in these two Commandements, are contained the whole Law & the Prophets.

M. What manner of loue of God, doest thou take here to be required?

Deut. 5. 10.
c. 12. 17. 20.
Psal. 25. 2. 1.
& 31. 2. 1. &
96 b. 7. 8. 9. &
118. b. 8.

Sch. Such as is meet for God; that is, that we acknowledge him, both for our most mighty Lord, and our most louing Father, & most mercifull Sauioꝝ: wherefore to his loue is to be adioyned, both reuerence to his Maiestie, and obedience to his Will, and affiance in his goodnesse.

M. What is meant by, All thy Heart, all thy Soule, and all thy Strength?

Deut. 6. c. 17.
18. & 30. b. 6.
Iosu. 23. c. 11.
Ioh. 14. b. 15.
c. 21. 23. 24. &
15. b. 10.
Mar. 10. d.
27. 8.
Luk. 14. f. 26.
1.

Sch. Such seruencie, and such vnfaignednesse of loue, that there be no roome for any thoughts, for any desires, for any meanings or doings, that disagree from the loue of God: for euery godly man loveth God, not only more deerely then all his, but also more deerely then himselfe.

M. Now what sayest thou of the loue of our Neighbour?

Sch.

Who is our Neighbour.

Sch. Christ's will was, that there should be most strict bonds of loue amongst his Christians. And as we be by nature most inclined to the loue of our selues, so can there not be deuised a plainer, nor hotter, nor more pithy, nor more indifferent a rule of brotherly loue, then that which the Lord hath gathered out of our owne nature, and set before vs: that is, that euery man should beare to his neighbour the same good-will that he beareth to himselfe. Whereof it followeth, that we should not doe any thing to our Neighbour, nor say, nor thinke any thing of him, which we would not haue others to doe to our selues, or to say, or to thinke of our selues.

M. How farre extendeth the name of neighbour?

Sco. The name Neighbour, containeth not onely those that dwell neere vs, or be of our kin, and alliance, or friends, or such as be knit to vs in any ciuill bond of loue; but also those whom we know not, yea, and our enemies.

M. Seeing then the Law doth shew a perfect manner of worshipping God aright, and of neighborly loue, ought we not to loue wholly according to the rule thereof.

Sch.

Ioh. 13. d. 34.
43.
1. Cor. 13. b. 2.
5. &c.
Eph. 5. a. 2.
d. 29.
Phil. 1. a. 2. 3.
1. Thel. 4. b.
9. 10.
Mat. 7. b. 12.
& 22. d. 39.
Luk. 6. d. 13.
Rom. 13. c. 8.
9. 10.
1. Cor. 13. b. 5.
6. &c.
Mat. 5. 8. 43.
44.
Luc. 10. f. 33.
36. 37.
1. Thel. 4. b. 9.
10.

No iustification by the Law.

Deut. 8. 1. & 11. d. 22. 23. & 30. c. 16. 15. 17. Mx. 19. c. 17. Ioh. 1. g. 30. *Sch.* Yea certainly, and so much, that God promisseth life to them that live according to the rule of the Law: and on the other side, threatneth death to them that breake his lawes, as aforesaid.

M. Dost thou then thinke them to be iustified, that doe in all thinges the Law of God?

Rom. 10. 2. 5. Gen. 6. b. 5. & 1. d. 21. Pro. 20. b. 9. Rom. 7. c. 14 15. Gal. 5. d. 16. *Sch.* Yea surely, if any were able to performe it, they should be iustified by the Law; but we are all by originall corruption of our nature, of such blindness, wickednesse, and frowardnesse, that we can neither vnderstand, nor are able or willing to do our dutie required by the law.

Pro. 20. b. 9. Deut. 27. d. 26 Gal. 3. b. 10. Iac. 2. c. 10. 41. And though there be some one found, that performeth some one or two outward points of the Law, yet doth he offend in diuers other: and the heart of man is euer swaruing from the inward iustice and innocencie required in the Law. Therefore none can be iustified by the Law before God; for he pronounceth them all to be accursed and abominable, that doe not fulfill all things that are contained in the Law.

M. Doth then the Law set all men in this remediless estate?

Sch.

Diuers vses of the Law.

Sch. The unbeleeuing & the ungodly, the Law doth both set, and leaue in such case as I haue spoken, who as they are not able to fulfill the least iot of the law; so haue they no affiance at all in Gods mercy through Christ. But among the godly, the Law hath other vses,

M. What vses?

Sch. First, the Law setting a perfect rule of righteousness before our eyes, stirreth vp our diligence to direct our liues thereafter,

M. What more?

Sch. Secondly, when we perceiue that the Law requireth thinges farre aboue mans power, and do find our selues too weake for so great a burden, the Law doth raise vs vp to craue strength at the Lords hand.

M. Proceed.

Sch. Further, when wee behold in the Law, as it were in a glasse, the spots, and uncleannesse of our selues, it bziroleth vs, that we trust not in our owne innocencie, and stayeth vs for being proud in the sight of God.

M. Say on,

Sch.

Deu. 27. d. 26
Rō. 2. b. 7. p.
8. & 8. b. 7. 8.
Eph. 5. b. 5. 6.
Iac. 2. b. 10.

Deu. 6. b. 6. 7.
Ios. 1. b. 7. 8.
Psal. 1. a. 2. &
119. the whole

Rom. 3. 6. 19
& 7. c. 14. 15.
2. Cor. 3. b. 5.
Psal. 119. a. 5.
12. 27. 28. b.
33. 44. & c.

Rom. 3. b. 10.
11. & 2. c. 19.
20. & 7. b. 7.

Of the Law and the Gospell

Pro. 10. b, 9. *Sch.* When we find in our consciences,
 2. Ioan. 3. 2, 4. that we be guiltie of sinne, which is the
 Dent. 27. d, 16. breach of Gods law; and know also that
 Gal. 3. b, 10. by sinne we doe deserue the curse and
 Ro. 1. c, 18. & most heauie wrath of God, and that the
 2. b, 8. & 4. c, reward of sinne, is not onely all worldly
 15. & 6. d, 23. miserie, bodily diseases, and death, but
 2. Cor. 3. b, 7. also eternall damnation, and death euer-
 9. lasting: the law shewing vs to be in this
 Eph. 6. b, 5, 6. most damnable estate, striketh our hearts
 Rom. 3. c, 20. with feare, and with holosome sorrow,
 21. 22. & 5. c, and diuizeth vs to repentance, & to seeke
 15. 16. & c. pardon of our finnes, righteousness, and
 Gal. 2. c, 16. life everlasting (which we cannot haue
 by the Law) by and through Christ our
 Sautour onely.

Rom. 10. a, 4. *M.* Then so farre as I perceiue, thou sayest that
 Gal. 2. b, 10. the Law is as it were a certaine schoolemaister to
 11. & d, 24. Christ, to lead vs the right way to him, by know-
 ing of our selues, and by repentance & fayth.

Ro. 3. d, 33 & *Sch.* Yea forsooth, and withall, it right
 7 c, 12. 13. 16. well appeareth, that the Law is not gi-
 Gal. 3 c, 20. uen in vaine, though men be farre vnable
 to doe their dutie required in the Law.

M. Thou Giest true. Now my deare child, sith thou
 hast so much as it may be in a short abridgment &
 largely answered this matter of the law, & obedien-
 ce; good order requireth, that we speak next of
 the

Our beleife or common Creed.

the Gospell, which containeth the promises of mercie through Christ, to them that haue broken Gods law, & be sory therefore, to the which Gospell, faith hath especially respect, For this was the second point in our diuision, and this also the verie orderly course of those matters that we haue treated of, hath as it were, by the hand brought vs vnto. Tell me therefore what is the summe of the Gospell, and of our faith.

Sch. Euen the same wherein the chiefe Articles of the Christian faith haue been in old time briefly knit vp & contained, & which is commonly called the Creed, that is, our beleife.

M. Rehearse thy beleife.

Sc. I beleue in God the father almightie, maker of heauen and earth. And in Iesus Christ his onely sonne our Lord, which was conceiued by the holy Ghost, borne of the virgin Mary. Suffered vnder Ponce Pilate, was crucified dead & buried. He descended into hell. The third day he arose againe from the dead. He ascended into heauen, and sitteth at the right hand of God the Father Almighty. From thence he shall come to iudge the quicke and the dead. I beleue in the holy Ghost. The holy catholike Church. The communion of Saints,

Partes of the Creed, Faith:

Saints. The forgiuenesse of sinnes. The resurrection of the body. And the life euerlasting, Amen.

M. Into how many partes doest thou deuide this whole confession of faith?

Sch. Into foure principall parts. In the first whereof is intreated of God the father, and the creation of all thinges. In the second of his sonne Iesus Christ; which part containeth the whole summe of the redemption of man. In the third, of the holy Ghost. In the fourth, of the Church and of the benefites of God towards the Church.

M. Go forward the to declare me these four parts in order: and first in the very beginning of the Creed, What meanest thou by this word, Belieue?

Mattho c. 3 24

& 28. d. 19.

Ioh. 1 b. 12. 13.

Rom. 1. b. 17.

8. 10. b. 9.

Gal. 3. d. 26.

Heb. 1. d. 24.

Sch. I meane thereby that I haue a true and liuely faith, that is to say, a Christian mans faith in God the father, God the sonne, and God the holy Ghost: and that I doe confesse this forme of confession, testifie and approue the same faith.

M. Tell me as plainly as thou canst, what that same liuely, true and Christian faith is?

1o. 1. b. 10. 13.

Rom. 8. b. 14.

8. 38. 39.

Sch. Faith is an assured knowledge of the fatherly good-will of God towards vs through Christ, and an assistance in the same

The Trinitie. God called father.

same goodnesse, as it is witnessed in the Gospel: which faith hath coupled with it an endeavour of godly life, that is, to obey the will of God the father.

M. Then thou hast learned, that no vngodly persons, which either despaire of Gods mercy, or fear of his iustice, but lead a wicked life carelesly, can haue the true Christian faith, though they doe rehearse the words thereof with their tongue.

Sch. So I haue learned indeed.

M. Seeing there is but one God, tel me, why in the confession of the Christian faith, thou reheardest three, the father the sonne, and the holy Ghost?

Sch. Those be not the names of sundrie Gods, but of three distinct persons in the Godhead. For God the Father, God the son, & God the holy Ghost, being three persons, are one ouely God, as we are taught by the holy Scriptures, which we ought readily to belieue, rather then curiously to search the infinite depth of so secret and hidden a mystery.

M. Thou saist true. Go forward therefore, Why callest thou God, father?

Sch. First and principally, for that he is the naturall Father of his onely son Iesus Christ. Secondly, for that he is our father, both for that he created vs, and gaue life vnto vs all, and also for that he hath

Col. 1. 2, 3.

Heb. 10. d.

22. 23. & 11.

21.

Psal. 1. 2, 3.

Mat. 7. 2, 17.

18. & 13. 6, 23.

Gal. 3. 2, 6. a.

1. Pet. 1. c.

13. 14. & 5.

Mat. 3. c. 16.

17. & 28. d. 19.

1. Ioh. 13. b.

30. & 14. b. 7.

8. 9. 10. n.

1. Cor. 8. 2, 5.

6.

Psal. 2. b. 7.

Mat. 3. c. 17.

Ioh. 1. b. 14.

Rom. 15. b. 6.

2. Cor. 1. 2, 3.

Gen. 1. d. 27.

Mal. 1. 2, 6. &c.

2. b. 10.

God Almighty, and why so called.

Ioh. 1. b, 12. & bath heauenly begotten vs againe tho-
3. 2, 3. 5.
Rom. 1. c, 15. zough the holy Ghost, and by faith in his
16. 17. true and naturall sonne Iesus Christ he
Gal. 4. 2, 5. 6. bath elected and adopted vs his children,
Eph. 1. a, 5. 6. and through the same Christ hath giuen
Tim. 3. b, 7. vs his kingdome, and the inheritance of
1. pet. 1. a, 3. 4. euerlasting life.
d, 23.

M. Why dost thou name God almighty.

Esa 40. c, 21. *Sch.* For that he made all thinges, and
21. & c. hath all thinges, vnder his power, to or-
Mar. 5. g, 45. der them after his will.
& 10. c 19.

Eph. 1. b, 1. *M.* Be wicked spirits and euill men also subiect to
Heb 1. a, 2, 3. Gods power?

Ioh. 1. b, 10. *Sch.* Else could we neuer be out of feare,
11. 12. if they might haue any power ouer vs
Mar. 8. d, 31. without the will of God. But wee are
32. vpholden by this comfort, that neither
Luc 22 d, 31. the Diuel, nor wicked men can once stir,
32. but at Gods will or sufference, and that
Ioh. 10. f, 28. we are so vnder the protection of our al-
29. & 19 b, mighty father, as that not so much as
10. 11. one haire of our head can fall to the
Act. 2. d, 23. ground but by his will, who beareth vs
24 & 4. f, 27. so good will.
28. & 12. c, 11.

Lu. 12. b, 7. *M.* Why is it added that God is the creator of
& 21. d, 18. heauen and earth?

Sch. Because the greatnesse, wisdom, and goodnes of God, which are of them-
Psal. 19 a, 1. selues
& 50. b, 6.

God created Spirits, and all things else.

Selfes incomprehensible, are to his seene in his workes, as it were in a glasse. For when wee see that same vnumerable greatnesse of the world, and all the parts thereof to be so framed, as they could not possibly in beautie be fayer, nor for profit be better: we say with thereby vnderstand the infinite power, wisdom and goodnesse of the workman & builder thereof.

M. How dost thou say that God created all things?

- Sch. That God the most good and mighty father, at the beginning and of nothing, by the power of his word, that is of Iesus Christ, his sonne, framed and made this whole visible world, and all things whatsoever they be that are contained therein, and also the incorporeall spirits whom we call angels.

M. But dost thou thinke it godly, to affirme that God created all spirits, euen those wicked spirits whom we call devils?

Sch. God did not create them such, but they by their owne euilnesse fell from their first creation, without hope of recovery: and so are they become euill, not by creation and nature, but by corrupti-

R. 6. 1. 19. 2.

Gen. 1. 1. & 2.
Pla. 33. 6, 7.
and 89. 11.
A. 1. 1. 1. 1.
1. Cor. 8. 1. 1.
Heb. 1. 1. 1.
Colo. 1. 1. 1.

Gen. 1. 1. 1.
Iob. 8. 1. 1.
Iud. 1. 1. 1.

God createth and governeth all things.

one of nature.

M. Did God thinke it enough to haue once created all things, and then to cast away all further care of all things from thenceforth?

Psal. 75. 3.

& 104. b. 8. 9.

Ec. & 145. c.

14. 15. & 147.

2. 5. 6. & c.

Col. 1. b. 16. 17.

Heb. 1. 2. 3.

Gen. 1. d. 26.

29.

Psal. 8. b. 6. 7.

& 104. c. 14.

15. & c.

Prou. 1. d. 7.

Rom. 11. c. 36.

Coloss. 1. 2. 3.

Gen. 1. d. 25.

& 2. b. 7. c. 3.

10. d. 21. 13.

Sch. No, but as God hath created all, so hee vpholderth and governeth all, else would all soone runne to vtter ruine.

M. To what end doest thou thinke that almighty God hath created and doth governe all things?

Sch. The world it selfe was made for man, & all things that are therein, were provided for the vse and profite of man. And as God made all other thinges for man, so made hee man himselfe for his glorie.

M. What hast thou then to say of the first beginning and creation of man?

Sch. That which Moyses wrote, that is, that God fashioned the first man of clay, and breathed into him soule and life, and afterward out of the side of man, being cast in a sleepe, hee tooke out woman, and brought her into the world, to ioyne her to man for an helper and companion of his life.

M. Where at this day there is to be seene in both men and women so great corruption, wickednesse, and Perversnes, did God create them such from the beginning?

Sch.

Man created after Gods image.

Sch. Nothing lesse. For God being most perfectly good, can make nothing but good. God therfore at the first, made man according to his owne image and likenesse.

M. What was that image, according to the which thou saiest that man was fashioned?

Sch. It is most absolute righteousness, & most perfect holiness, which most properly belongeth to the very nature of God, the which image was in man, but tell man by loue of him man's the same.

M. Tell me how came this to passe?

Sch. The woman, deceived by the diuell, perswaded the man to take of the fruite which God had forbidden them, whereby the image, according to the which they were created, was defaced, and both they and their posteritie became disobedient to God, froward and unable to all goodness, & subiects, not onely to all worldly miseries, bodily diseases, and temporall death, but also vnto eternall death and everlasting damnation.

M. But may it not seeme that God did too rigorously punish the tasting of an apple?

Sch. Let no man extenuate the most heinous offence of man, as a small tres-

Gen. 1. 26, 27, 31.

Colos. 3. b, 10.

Deu. 3. 2, 3, 4.

Rom. 6. c, 14.

Colos. 3. b, 10.

1. Ioh. 1. b, 5.

and 2. d, 19.

& 3. 2, 3.

Sap. 1. c, 13.

14. &c.

Gen. 3. 2, 1, 2.

&c.

Sap. 1. c, 13, 14.

11 Cor. 2. d, 14.

Ro. 8. b, 7, 8.

2. Cor. 3. b, 5.

Rom. 9. d, 23.

Eph. 5. b, 5, 6.

The Parents sinne punished in posteritie.

Gen 6.2.3.4. passe and weygh the deed by the Apple,
 5.6.11.12.13. and by the onely excesse of gluttonie.
 For he with his wife catched and snared
 with the guilefull allurements of sathan-
 by infidelitie reuolted from the truth of
 God to a lie: he gaue credite to the false
 Gen.7. d, 19. suggestions of the serpent, wherein hee
 Ps.18. b, 4. 5. accused God of vnruth, of enuie, and of
 6. &c. & 104. malicious with-sparwing of some good-
 5. 14. 15. nes. hauing receiued so many benefites,
 hee became most vnthankfull towards
 God the giuer of them, hee the child of
 the earth, not contented that he was
 made according to the Image of God,
 Gen.1. d, 16. with intollerable ambition and pride
 27. sought to make himselfe equall with the
 Col.3. b, 10. maiestie of God. Finally, hee withdrew
 Ose.6. b, 7. himselfe from allegiance to his creator,
 yea and malipertly shooke off his yoke.
 Hence therefore is it to extenuate the sin
 of Adam.

M. But why should al the posteritie for the parents
 salt loose all that felicie, and fall to all miseries?

Sch. God indued Adam with those or-
 naments, to haue them, or loose them, to
 him & his, that is to all mankind. And it
 could not otherwise be, but that as of an
 euill

The second part of the Creed, Iesus.

euill tree euill fruites doe spring : so that Adam, being corrupted with sinne, al the issue that came of him, must also be corrupted with that originall sinne. Howbeit wee need not so much to complaine vpon our father Adam, seeing our selues by our many and great sinnes are most deseruedly fallen into all miseries, death, and damnation : for deliuerie from the which, there remayneth no helpe or remedie in our selues, or any other creature.

M. What hope and comfort then is left, and in whom remayneth it?

Sch. God promised, that the Seed of the woman, which is Iesus Christ the sonne of the virgin Marie, should bruse the head of the Serpent, that is of the Diuel who deceiued them, and so should deliuer them and their posteritie that beleueed the same. And this is it, which now followeth in the second part of the Creed : I beleue in Iesus Christ.

M. What signifieth this name Iesus?

Sch. Iesus in our tongue, is as much to say, as the Saviour. For Iesus Christ the sonne of God, & the sonne of the Virgin, hath deliuered and saved vs which were

Mat. 7. c. 18.
& 12. c. 33.
Rom. 5. b. 12.
c. 14. 17. & c.
Osc 6. b. 7.
Rom. 6. d. 23
1. Cor. ii. d. 3.
Eph. 5. b. 5. 6.

Gen. 3. c. 14.
15.
Rom. 5. c. 15.
16. & c.
Gal. 3. c. 16.
19.
Heb. 1. d. 14.
15. 16.

Mat. 1. d. 22.
Act. 10. f. 38.
Col. 1. c. 13.
14.
Heb. 1. d. 14.
15.
1. Ioh. 3. b. 8.

Christ his Kingdome, and Priesthood.

we were holden bound with wickednes, and
thral in the foule bondage of the old ser-
pent the Diuell, and were wrappd in
the suares of eternall death.

M. Who gaue him the name of Iesus?

Sch. The Angell, by the commandement
of God himselfe.

Mat. 1. d. 21.

Luk. 1. c. 31.

& 2. c. 21.

Psalm. 2. a. 6.

Esa. 61. a. 1.

Dan. 9. d. 24.

25.

Luk. 4. c. 18.

Act. 4. c. 27.

Act. 10. f. 38.

Heb. 1. c. 9.

Luk. 1. c. 32. 13

Ioh. 28 f. 16.

Col. 1. c. 13. 14

2. Tim. 4. a. 1.

Rom. 13. d. 12.

& c. 16. c. 20

2 Cor. 10. a.

45

Eph. 6. b. 10.

11. & c.

Pla. 10. d. 4. 5

Heb. 4. d. 14.

15. & c. 5. b.

67. & 7. a. 2.

35. 11. 2. & c.

& 2. d. 13. 14.

M. Now tel me what meaneth this name of Christ

Sch. It is as much to say, as Anointed;
whereby is meant, that he by the Holy
Ghost is annointed the soueraigne
King, Priest, and Prophet.

M. Is Christs kingdome a Worldly kingdome?

Sch. No, but a spirituall and eternall
Kingdome, that is governed and ordered
by the word and spirit of God, which
bring with them righteousnes and life.

M. What fruite take we of this kingdome?

Sch. It furnisheth vs with strength and
spirituall armour, to banquish the flesh,
the world, Sinne, and the Diuell, the out-
ragious deadly enemies of our soules,
and to liue virtuously and holily.

M. What manner of Priest is Christ?

Sch. The greatest, and an euerlasting
Priest, which onely is able to appeare be-
fore God, onely able to make the sacrifice
that God will allow & accept, and onely
able

Christ, Priest and Prophet.

able to appease the wrath of God.

M. To what commoditie of ours doth he thus?

Sch. For vs he craueth & prayeth peace and pardon of God; for vs he appeaseth the wrath of God, and vs he reconcilieth to his Father: for Christ alone is our Mediator, by whom we are made at one with God. Yea it maketh vs as it were fellow Priestes with him in his Priesthood, giuing vs also an entry to his Father, that we may with assurednesse come into his presence, & be hold by him to offer vs, and all ours, to God the Father in sacrifice.

M. What manner of Prophet is Christ?

Sch. Whereas men despised all other Prophets and teachers, the seruantes of God, Christ himselfe the Sonne of God and Lord of all Prophetes, came downe from Heauen, his Fathers Ambassadour and Messenger to men, fully to declare his Fathers will, & to instruct men in the right knowledge of God, & of all truth. And so in the name of Christ are contained those three Offices which the sonne of God receiued of his father, and fulfilled, to make vs partners with him of all

Ioh. 14. d. 2. 7
Act. 10. f. 37
Eph. 2. c. 14.
15. &c.
Colo. 1. c. 20.
Heb. 9. d. 14.
15.
1. Tim. 2. b. 5
Rom. 8. c. 15
& 12. a. 1.
Gal. 4. a. 5. 6.
Eph. 3. b. 12.
Heb. 4. d. 15.
16.

Luc. 7. c. 16.
Act. 7. c. 37.
Heb. 1. a. 2.
Ioh. 8. b. 26. c
40. & 15. c. 15
& 17. a. 6. & c.
& 18. g. 37.

Christ the Sonne of God, and our Lord.

the fruit thereof. For the sonne of God is not onely called, and is indeed Iesus Christ; that is, *y* Saviour, King, Priest, and Prophet, but also he is so for vs, and to our benefite and saluation.

Mat. 2. c. 15. & 3. d. 17.

Ioh. 1. b. 14. c.

34 & 14. b.

10. II.

Heb. 1. a. 2. 3.

& 5. b. 5.

Rom. 8. b. 14

15.

Gal. 4. a. 5. 54

Ephe. 1. a. 5.

9. Ioh. 3. a. 1.

Mat. 9. a. 6. &

10. a. 1. & 21.

c. 18. & 28. d.

18.

Luc. 1. d. 32.

33.

Ephe. 1. d. 20.

21. & c.

M. How dost thou call Christ the onely Sonne of God, seeing also the godly are also so named the Children of God.

Sch. For that Christ is the onely natural Sonne of God, of one substance with the Father, and we being by nature the children of old Adam, are made the children of God by adoption, grace, and favour, through Christ our Saviour.

M. What meaneth it that thou dost call Christ, our Lord?

Sch. For that the Father hath given him dominion ouer Men, Angels, and all things, and that he governeth the kingdom of God, both in heauen & in earth, with his owne will and power.

M. What more?

Sch. Hereby are all the godly put in minde, that they are not at their owne libertie, but that both in their bodies and soules, and in their life & death, they are wholly subiect to their Lord, to whom they ought to be obedient and seruiceable

in

The humanitie and birth of Christ, |

in all things, as most faythfull seruants.

M. What followeth next?

Sch. Next is declared how he tooke vpon him mans nature, and hath performed all thinges needfull to our saluation.

M. What, is then necessarie that the Sonne of God should be man?

Sch. Yea, for necessarie it was that what man had offended against God, man should abide and satisfie it; which most beaueie burthen, none but Iesus Christ, both God and Man, was able to beare.

Neither could there be any other media-
tor to make peace betweene God & man,
but Iesus Christ both God and man.

M. What followeth?

Sch. That, Hee was conceiued of the holy Ghost, borne of the virgin Marie.

M. And why was he not begotten after the visuall and naturall manner?

Sch. Because he who came to cleanse vs from our sinnes, must needes be cleane from sinne himselte. And therefore was that most pure Lambe of God Iesus

Christ, by the maruellous working of the holy Ghost, conceiued and borne of the virgin Marie without sinne.

M. Why is the virgin Marie by name expressed?

Sch.

Math. 3. c. 17.

& 17. d. 21. &

20. d. 13. 19.

Iohn. 1. b. 14.

& 11. f. 50. 51.

Rom. 5. c. 15.

& c.

1. Cor. 15. c.

21. 22.

Phil. 2. a. 6. 7.

& c.

Heb. 2. b. 9.

1. Tim. 1. b. 5.

Heb. 9. b. 14.

15. & 9. d. 24.

1. pet. 2. d. 21.

24.

Ioh. 1. c. 19. d.

36.

1. Cor. 7. b. 7.

8.

Heb. 14. d. 15.

& 9. d. 14.

Mat. 1. c. 23.

Luc. 11. c. 35.

35.

The order of Christes death.

Gen. 22. d. 18

Esa. 11. 2. 1.

Mat. 1. 1. 1.

&c. & 22. d.

42.

Rom. 1. 1. 2.

Sch. That Christ may be knowne to be that true seed of Abraham and David, of whom it was from God foretold, and foreshewed by the prophetes of the 120. yeths; of the which, Abraham, David, and the virgin Mary linially descended.

M. Proceed in rehearsing thy beliese.

Sch. He suffered vnder Poncius Pilate, was crucified, dead, and buried.

M. Why doth the Creed omit the story of his life, and passeth straight from his birth to his death?

Esa. 53.

Act. 13. 8. 23

27. &c.

Sch. Because in the Creed are rehearsed onely the chiefe poyntes of our Redemption, and such thinges as so properly belong to it, that they containe, as it were, the substance thereof.

M. Rehearse the order of his death somewhat more plainly.

Mat. 26. b. 14

15 &c. & 27.

the w. o. l. c.

Mar. 14. c. 45.

&c. and 15.

the whole.

Luk. 22. c. 47

&c. and 23.

the whole.

Ioh. 18. & 19.

the whole.

Sch. Hee was most wickedly betrayed by Iudas his owne Disciple, who was with mony corrupted and hired thereunto, he was forsaken of all his Disciples, denyed and forsworne by Peter, falsely and maliciously accused by the Iewes, condemned by Pilate the Romaine president; he was buffeted, scourged, crowned with Thornes, & clothed in Purple, and otherwise abused and scourged, both most

Christes passion, willing or unwilling.

most cruelly and spitefully: and finally with his Crosse laid vpon his necke, hee was haled out of the Citie into the place named Caluerie; where betwene two Thecues they villanously nailed him vpon the Crosse; vpon the which being extremely tormented, hee suffered most painfull and shamefull death, sustaining with all tormentes of minde moze cruell then any bodily death.

M. Did Christ suffer all this willingly, or unwillingly?

Sch. Notwithstanding that this most vile and cruell death was most terrible to his humane nature, yet did he submit his will vnto his Fathers will, who had appointed him vnto the same, & so he suffered the said vile reproches, tormentes, & most cruell death, both willingly obeying his Father: and most patiently praying for those who crucified him.

M. Why would God have his most innocent Son to suffer such a shamefull and painefull death?

Sch. Christ became our surety & pledge vnto his father, to answer, pay, & suffer, whatsoeuer we did owe, and had deserved. And therefore he (though himselfe most innocent) suffered for vs most willingly.

Mat. 26. 37.
38. 39. 41. 42
3. I. c. 53. &
20. d. 28.
Mar. 10. c. 45.
Ioh. 10. c. 11.
15. d. 17. 18.
Phil. 2. b. 8.
Luk. 23. c. 34

Eph. 53. the whole.
Rom. 1. 3.
2. Cor. 5. 1. 21
Gal. 3. a. 4.
Eph. 1. a. 3. &
b. 7. & c.
Col. 1. c. 13. c.
14. & 2. c. 13
14.

ked

The benefits of Christes death.

1. Pet. 3. d, 18.
& 4. 2, 1.
1oh. 3. c, 16.
2. Cor. 15. d, 31

ked sinners. And his father laid our bur-
then vpon him, according to that rigour of
the law and iustice: that for his sake he
might deale most mercifully with vs.

M. Rehearse me then the summe of those ben-
efites, which we enioy by Christes death.

Rom. 5. b, 8.
10. 11.
2. cor. 5. d, 18
19. 20. 21.
Eph. 2. c, 11.
13. 14. 17. & c.
Hcb. 7. d, 26.
27. & 9. d, 12.
14. & 10. c,
12. 14. 17.
Rom. 8. 2, 12.
c, 33. 34.
Col 1. c 3. 14
& d, 10. 21.

Sch. Christ, as I before touched, peeled
himselfe in our stead and place, to satisfie
for our sinnes before God his Father, to
appeale the wrath of God towards vs
for our disobedience, by the sweete sacri-
fice of his obedience, and to make vs at
one with God; and so Christ, the most in-
nocent Lambe of God was bound, to set
vs sinners at libertie, who were thrall
vnto Satan, death, & damnation. Christ
most guiltlesse was accused and condem-
ned by the sentence of a worldly Iudge,
that he might acquit vs most guiltie and
most worthy to be condemned, before
the heauenly iudgement seate. Christ by
his precious blood shed for vs, hath clen-
sed and washed away the spots and filth
of our sinnes. And finally, Christ by his
undeserued reproches, most painefull and
shamefull death, hath deliuered vs from
eternall paine, shame, and death ever-
lasting, which wee had most iustly de-

Psal. 51. b, 7.
Hcb 9. d, 14.
1. 1oh. 1. b, 7.
Apoc 1. b, 5.
1. Pet. 2. d, 21.
22. & c.

serued

The benefites of Christs death.

serued by our sinnes, which sinnes are Ro. 4. b, 7, 8.
buried with Christ, and cleane remoued Col. 2. c, 13.
from the sight of God. And so a! Christs¹⁴
suffering is a medicine and remedie to Heb. 10. c, 17.
all our miseries, whereinto we are sal- Rom. 8. a, 1, 3
len either originally by Adam, or after-
wards by our owne wickednesse, so that
we faithfully beleue in him and embrace
him.

M. Norwithstanding do we suffer death of the
body, which is a parcell of the punishment due
to sinne?

Sch. Death of the bodie, which without
Christ was the gate to hell, is now by
Christ made to all that beleue in him Luc. 23. f, 43.
the gate and passage into heauen: euen Ioh. c, 25. 26.
as he himselte did by death enter into 1. Cor. 15. c,
his kingdome, so that death which befoze 12.
was a punishment, is now by Christ be- 21. g, 54. 55.
come a vantage &c.

M. Commeth there any other profite vnto vs by
the death of Christ? 1. Thes. 4. c,
13. 14.

Sch. Christs suffering and death is not
onely a medicine of our miseries, as I
befoze noted, but also an example for vs
to follow. Ephes. 5. a, 2.
1. Pet. 2. d, 21.
&c. & 4. a, 1.
2. &c.

M. Declare that more plainly.

Sch. We ought after this example to be
obedient

What we are taught by Christs passions.

Ioh. 3. b. &c. Obedient unto the will of God our hea-
 Ephc. 5. 2, 2. uently father, and patiently to take all in-
 1. Pet. 2. d. 21. iuries at mans hands, and to crucifie the
 &c. 3. 4. 2, 3. wicked lusts of the flesh, & to be as dead
 2. &c. and buried vnto sinne: so that wee shal
 no more hereafter, after the example of

Ro. 6. 3. 2. 4. Christ our Saviour, who was crucified
 7. b. 11. &c. dead and buried for sinne: and in deede
 Gal. 3. d. 10. naughty lusts (which otherwise are vn-
 and 5. d. 24. hydeled) are in those, who by faith doe
 Col. 2. c. 13. cleaue vnto Christ, by the vertue of his
 &c. death, as it were crucified, and the bur-
 ning heate of them so quenched by his
 blood, that they may easily be brought to
 obey the spirit. So that we are holpen by
 the vertue of his death, to performe that
 which we are moued vnto by the exam-
 ple of his life and death.

Ro. 14. b. 7. 8.

1. Cor. 6. d.

20. and 2.

Cor. 5. d. 15.

1. Thes. 5. b.

10.

Ro. 5. b. 8. 10.

Mat. 10. d. 37.

and 16. d. 25.

Luc. 9. c. 23.

24. &c. and

14. 1. 2. 6.

M. Are we not hereby put in minde of our dutie
 also towards Christ?

Sch. We are indeepe taught that we are
 not our owne, to doe what wee list: but
 that wee are wholly Christs, who hath so
 deere bought vs, most bounden to obey
 him, and to doe his will, most bounden to
 loue him who so deere loued vs first,
 being yet his enemies, most readie a-

gaine

Christes buriall and descending into hell.

gaine to peeble all that is ours, yea and
our selues wholly vnto Christ, who hath
giuen himselfe wholly vnto vs: most rea-
die for his sake to forsake, not onely all
worldly thinges and pleasures of this
life, but also to loose our liues rather then
wee forsake Christ, & our loue and dutie
towards him: for happie is the death,
that being due to nature, is chiefly peel-
ded to Christ: for Christ, I say, which
offered and peeled himselfe to willing
death for vs, and who being the autho-
r of life, both will and is able to deliuer vs,
being dead, from death, and to restore vs
to life everlasting.

Mat. 16. d. 25.

Mar. 8. d. 35.

&c.

Ar. Why dost thou also adde that he was buried?

Sch. His dead bodie was laid in graue
that his death should be more euident, &
that all men might certainly knowe it,
For if he by and by had reuiued, many
would haue brought his death in debate
and question and made it doubtfull.

Mat. 12. d. 40.

& 27. d. 59.

60. &c.

1. Cor. 15. d. 4.

M. What meaneth his descending into hell?

Sch. That as Christ in his bodie descen-
ded into the bowels of the earth, so his
soule seuered from the bodie, hee descen-
ded into hell, and that therewith also the
vertue

2. Pet. 1. 19.

Ioh. 8. d. 24

The death and resurrection of Christ.

i. Co. 15. 8.
74. 55. &c,
Heb. 2. d. 14.
15.

Job. 5. c, 35.
28. and 11. c,
25. 26.
Ro. 14. b, 8. 9
Col. 1. c, 13.
14. 19. 20.

vertue of his death so pearced through to the dead, and to very hell it selfe, that both the soules of the unbelieving felt their most painefull and iust damnation for infidelitie, and Sathan himselte, the Prince of hell, felt that all the power of his tyrannye and darkenesse was weakened, vanquished, and fallen to ruine, and on the other side, the dead who while they lived, believed in Christ, understood that the worke of their redemption was now finished, and perceined the effect and strength therof with most sweete & assured comfort.

M. Now lets goe forward to the rest
Sch. The third day after he rose againe & by the space of fortie daies often-times shewed himselte alivie, and was conversant among the disciples, eating & drinking with them.

M. Was it not enough that by his death we obtained delivrance from sinne and pardon?

Sch. That was not enough, if we consider either him or our selves. For if hee had not risen againe, hee could not bee thought to be the son of God, nor could haue beene our saviour from death. But now

The fruites of Christs resurrection.

not rising from death to eternall life, he declared the power of his Godhead: and hath shewed himselſe the conquerour of sinne & death, yea of the diuell himselſe.

Rom. 31. d. 8;
and 2. 24. b. 9.
10. & 8. 2. 1. 2.
&c.

M. What profit bringeth it to vs, that Christ roſe againe?

1. Cor. 15. d. 25
g. 54. &c.

Sch. manifold and diuerſe. For from thence commeth vnto vs an enuoiour, vertue, and ſtrength, to liue well and holily: thereby Chriſt indueth vs with righteouſneſſe, which beſore we lacked. And Chriſt by his reſurrection from death to life, is become to vs the author of life. For from thence haue we hope, that our mortall bodies alſo ſhall one day be reſtozed from death, and riſe againe, for that he hath made vs partakers of his reſurrection and life. For it cannot be that Chriſt our head riſing againe, ſhould ſuffer vs the members of his bodie to be conſumed, and utterly deſtroyed by death.

Eph. 1. d. 20.
&c.

Phi. 2. b. 9. &c.
Ga. 2. d. 19. 20

Rom. 4. d. 25.
& 5. c. 15. &c.

& 6. 2. 4. 5. b;
11. 12. &c.

1. Cor. 15. c;
20. &c.

1. The. 4. d. 14.
&c.

Colloſ. 1. d. 8;
2. Tim. 2. b,

11.

M. Proceede.

Sch. As the ſcriptures doe teach, that Chriſt is riſen for our righteouſneſſe, ſo doe they alſo teach, that we after his example ſhould riſe from the deadlie

Ro. 6. 2. 4. &c.
b. 9 10. 11. &c.

Eph. 5. d. 23.
Col. 3. 2. &c.

D.

worken

The ascension of Christ.

workes of sinne, & line from henceforth
vnto righteousnesse and holinesse: to the
performance whereof, Christ indueth vs
with strength, by the vertus and power
of his glorious resurrection.

M. What followeth in the Creed?

Mar. 16. d. 19. *Sch.* He ascended into heauen, and sit-
Luc 24. g. 51. teth on the right hand of God the fa-
Act. 1. b. 9. 10. ther, &c.

&c.
Ioh. 12. b. 8. M. Tell me how this is to be vnderstood?
and 16. b. 10. *Sch.* Plainly that Christ in his body as-
c. 16. d. 28. cended into heauen, where hee had not a-
and 20. d. 17. foze beene in his bodie.

M. Is he then here in the earth no more with vs?

Sch. Hee did himselte foreshew vnto his
Ioh. 13. b. 8. Apostles, that they should not haue him
alwayes with thē, which is to be vnder-
stood of his bodily presence. For in the
nature of his Godhead, which filleth all
things, both he euer was in heauen, and
Ioh. 17. a. 5, also with the same, and with his spirite
Mat. 18. c. 20, and 28. d. 20. hee is alway present in earth with his
Ioh. 14. d. 18. Church, and shall be present till the end
and 16. b. 7. of the world.
Ro. 8. b. 9. &c.

M. Then are we not left without his helpe & pro-
tection, though we haue not his bodily presence?

Sch. No forsooth. For Christ sitteth on the
the

Christ sitting at the right hand of God.

the right hand of God, doth which his power, wisdom, and providence, rule and dispose the world, move, governe, and order all things: and as hee promised, hee sendeth downe his holy spirit from heaven into our hearts, as a most sure pledge of his good wil, by which spirit hee bringeth vs from darknesse and mist into open light; he giueth sight to the blindness of our mindes, hee chaseth sorrow out of our hearts, and doth comfort and strengthen vs; and the same will he doe vnto the worlds end.

Mat. 28. d. 18.
Ioh. 16. b. 7.
& 17. 2. & c.
Ephc. 1. d.
10. and 4. b. 8.
& c.
Phil. 2. b. 9.
10.
Colo. 1. c. 18.
Apoc. 11. d.
15.
Rom. 5. 1. 5.
and 8. 2. 4. 5.
b. 9. & c.

M. Now as touching Christ, what doest thou chiefly consider in his ascending and sitting at the right hand of his father?

Sch. It was meet that Christ which from the highest degrees of honour and dignitie, had descended to the basest estate of a seruant, and to the reproch of condemnation and shamefull death, should on the other side obtaine most noble glorie, and excellent estate, euen the same which he had before, that his glorie and maiestie might in proportion aunswere to his basenesse and shame.

Ephc. 1. d. 10.
& c.
Phil. 2. b. 8. 9.
& c.
Ioh. 17. 2. 5.

M. What profit take we of his ascending into heaven and sitting on the right hand of his father?

What we are taught by Christs ascension.

Ioh. 14. 2, 3. *Sch.* For Christ, as he had descended to
&c. the earth, as into banishment for our
sakes: so when he went vp into heauen,
his fathers inheritance, he entred in our
name, making vs a way and an entrie
thither, and opening vs the gate of hea-
Ioh. 16. c. 26. uen, which was before shut against vs for
Rom. 8. f. 34. sinne. Whereouer, he being present in the
Heb. 7. d. 25. sight of God, as commending vs vnto
&c. 9. g. 24. him, and making intercession for vs, is
I. Ioh. 2. 2, 1. the paterne of our cause, who being our
advocate, our matter cannot quaille.

M. But how can wee follow his example in his
ascending vp to heauen?

1. Cor. 15. f. *Sch.* We ought from henceforth to look
47. 48. &c. vp to heauen, & to raise vp our mindes
Colof. 3. 2, 1, 2. and heartes thither, where Christ is at
&c. the right hand of the father, bending all
our thoughtes and studies vpon diuine,
eternall, and heavenly thinges, and not
vpon earthly, worldly, and transitorie
thinges.

M. What more?

Esa. 1. b. 11. *Sch.* We are furthermore taught, pure-
c. 16. 17. &c. ly and sincerely to worshippinge Christ the
Mat. 5. 2, 8. Lord, now reigning in heauen, not with
&c. any earthly worshippinge, traditions, or
oh. 4. c. 10. bating
I. &c. d. 24.

Of the Worlds end and last Iudgement.

baime inuentions of men, but with hea-
uently and very spirituall worship, such
as may best besecme both vs that giue it,
and him who receiueth it.

M. Now I would heare thee tell me shortly,
what thou hast learned of the last Iudgement,
and of the end of the World;

Sch. Christ shall come in the cloudes of Mat. 24. c. 29.
heauen with most high glory, and with 30. 31. & 25.
most honorable and reuerend maiestie, 63. 1. 32. &c.
waited on, & beset with the company and 1. Cor. 15. g.
multitude of holy Angels. And at the 52. &c.
horrible sound and dreadfull blast of trum- 2. Pet. 3. 10.
pet, all the dead that haue liued from the &c.
creation of the world to that day, shall rise Rom. 14. b.
again with their soules & bodies whole 10. 12.
and perfect, and shall appeare before his 1. Cor. 4. 4. 4.
throne to be iudged, every one for him- 5.
selfe, to giue account of their life, which 2. Cor. 5. b.
shall be examined by the righteous and 10. 11.
seuerer Judge, according to truth.

M. Seeing death is certainly appoynted for all
men, how dost thou in the Creed say, that some
shall then be quicke or aliue?

Sch. S. Paule teacheth, that they which 1. Cor. 15. g.
then shall remaine aliue, shall suddenly 51.
be changed and made anew; so that the 1. Thes. 4. d. 7
corruption of their bodies being taken
away,

The last Iudgement. The holy Ghost,

away, and mortalitie remoued, they shall
1. Cor. 15. g. put on immortalicie. And this change
53-80 shall be to them in stead of death, because
the ending of corrupted nature, shall be
the beginning of a nature vncorrupted.

M. Ought the godly in thinking vps this iudgement, to be stricken & abashed with feare, and to dread it, and shrinke from it?

Rom. 8. 2, 1. c Sch. No, but rather to conceiue great
15. d, 23. g, 38. hope and comfort thereby. For hee shall
32. giue the sentence, which was once by the
1. Cor. 1. b, 7. Iudges sentence condemned for vs: to
Phil 3. d, 10. the end that we conning vnder the grie-
Tit. 2. d, 13. uous iudgement of God, should not be
1. Pet 3. c, 12 condemned, but acquitted in iudgement.

The third
part.

M. Sith then thou hast now spoken of God the
Father the Creator, and of his Sonne Iesus Christ
the Sauour, and so hast ended two partes of the
christian Confession; now I would heare thee
speake of the third part, what thou beleuest of
the holy Ghost?

Mat. 28. d, 19 Sch. I confesse that the holy Ghost is
1. Ioh. 5. b, 7. the third person of that most holy Trini-
Ioh. 14. d, 26. tie, proceeding from the Father and the
& 15. d, 26. & Sonne, before all beginning, equall with
16. b, 7. & 20 them both, & of the very same substance,
5, 22. and together with them both to be ho-
Act. 5. 3, 3. 4. noured and called vpon.

M.

Effectes of our sanctification.

M. Why is he called Holy?

Sch. Not onely for his owne holinesse, Rom. 1.3, 4.
but also for that by him the elect of God, & 15. d. 16.
and the members of Christ are made 2. Thes. 2. c.
holy: for which cause, the holy scriptures 13.
haue called him the Spirit of sanctifi- Tit. 3. b. 5.
cation. 1. Pet. 1.3, 2.

M. In what thinges doest thou thinke that this Sanctification consisteth?

Sch. First, we are by his diuine inspirati- Ioh. 3. 2, 5, 6.
on newly begotten; and therefore Christ Tit. 3. b. 5.
sayd, that wee must be bozne againe of Rom. 8. c. 15.
Water and the Spirit. Also, by his hea- d. 23.
uenly breathing on vs, God the Father Gal. 4. 2, 5, 6.
doth chuse & adopt vs to be his children, Rom. 8. c. 14.
and therefore hee is worthily called the 15. & c.
Spirit of adoption, who is in our heartes, 2. Cor. 1. d.
as the seale of our election, perswading 22. & 5. 2, 5.
and assuring vs, that Gods benefites Eph. 1. c. 13.
through Christ, are all ours. 14.

M. Goe forward.

Sch. The holy Ghost expoundeth and Ioh. 14. b. 27.
openeth the diuine misteries vnto our d. 26. & 16. b
mindes, and by his light the eye of our 13. & 10. f.
soules are made cleere to vnderstande 22. 13.
them. By his iudgment, sinnes are either 1. Cor. 2. c. 10
pardoned, or reserved. By his strength, 11. d. 13. 15.
Anfull flesh is subdued and tamed, and Eph. 1. d. 17.
Rom. 8. 2, 5.
b. 9. & c.

The workes of the holy Ghost.

Act. 2. 3, 4, 5,
17. &c.
1. Cor. 12. 2.
47.

corrupt desires are bidden, and restrayned. At his will manifold gifts are distributed among the godly.

M. Hast thou any more to say hereof?

Ioh. 14. b. 16.
2, 26. & 15. d.
26. b. 16. 2, 7.
Rom. 8. b. 11.
1. Cor. 12. 2,
47. & c. b. 11
13. &c.

Sch. In the manifold and diuers discomforts, molestations, and miseries of this life, the holy Ghost, with his secret consolations, and with good hope, both allwage, ease, & comfort the griefes and mourning of the godly, which commonly are in this world most afflicted, & whose sorowes doe passe all humane consolation, whereof he had the true and proper name of Paraclet, or the Comforter. And finally, by his power, our mortall bodies shall rise and be alius againe. Briefly, whatsoeuer benefites are giuen vs in Christ, all these wee vnderstand, feele, and receiue the workes of the holy Ghost. Not vnworthily therefore wee put confidence and trust in the author of so great giftes, and doe worship and call vpon him.

The fourth
part.

M. Now remaineth the fourth part of the holy catholike Church, of the which I would heare what thou hast to say?

Sch. I may briefly say, that the Church is the body of Christ.

M.

The holy Catholike Church.

M. Yea, but I would haue it somewhat more plainly and at large.

Sch. The Church is the body of the Christian Communion-weale, that is, the vniuersall number and fellowship of all the faythfull, whom God, through Christ, hath before all beginning of time, appoynted to everlasting life.

1. Cor. 12. d. 27.
Eph. 1. d. 22.
23.
Col. 1. c. 18.
d. 24.
Rom. 12. b,
5. &c.

M. Why is this poynt put into the Creede

1. Cor. 12. b,
12. 13. &c. c,
10. d. 26.
Eph. 1. a. 4. 5.
& 3. b. 9. 10.
Mat. 25. f. 32
Mat. 16. c. 18.

Sch. Because, if the Church were not, both Christ had died without cause, and all the thinges that haue been hitherto spoken of, should be in vaine, and come to nothing.

M. How so?

Sch. Hitherto wee haue spoken of the causes of saluation, and haue considered the foundations thereof, namely, how God by the deserning of Christ, loueth and dearly esteemeth vs: how also by the worke of the holy Ghost, we receiue this grace of God, whereunto wee are restored. But this is the only effect, that there bee a Church, that is, a companie of the Godly, vpon whom these benefites of God may be bestowed.

Act. 20. f. 28.
1. Cor. 12. b,
12. 13. &c.
Eph. 1. a. 3. 4.
5. &c. d. 11.
&c. & 3. b. 9.
10. d. 21. & 5
d. 25. |
1. Tim. 3. d,
15. &c.

M. Why doest thou call this Church, Holy?

Sch.

The holy catholike Church.

Rom. 8. c. 29. *Sch.* That by this marke it may be discerned from the wicked company of the ungodly. For all those whom God hath chosen, he hath reformed unto holinesse of life and innocencie.

M. Is this holinesse which thou doest attribute to the Church, already in all poyntes perfect?

Rom. 8. f. 26. *Sch.* Not yet, for so long as we live a mortall life of this world (such is the frailty of mankind) we are of very weak strength, wholly to shun all kind of vices. Therefore the holinesse of the Church is not yet full and perfectly finisht, but yet very well begun. But when it shall be fully toynd to Christ, from whom it hath all cleannesse and purenes, then shall it be clothed with innocencie and holines in all poynts fully and perfectly finished, as with a certaine summe white and most pure garment.

M. To what purpose dost thou call this Church, Catholike?

Sch. It is as much as if I called it vniuersall: For this company or assembly of the godly, is not pent by in a certaine place or time, but it containeth the vniuersall number of the faithful that haue

The communion of Saints.

haue liued, doe liue, and shall liue in all places and ages, since the beginning of the world: that there may be one body of the Church, as there is one Christ, the onely head of that body.

Mar. 28 d 19
Act. 2. a. 5. 9
b. 10. &c.
1. Cor. 12. b.

M. Now I would haue thee tell me, why after the holy Church, thou immediately addest, that wee belecue the Communion of Saints?

12. 13. &c.
Eph 1. d. 22.
23. & 2. c. 12.
&c. & 4. a. 4.

Sch. Whereas God hath them that worship him purely & sincerely, in all countries & places, and in all times and ages, all they though seuered in distant times & places, are yet members most neerely ioyned & knit together of one and of the selfe same body, whereof Christ is the head. Such is the Communion that the godly haue with Christ, & among themselves. For they are most neerly knit together in communition of spirit, of fayth, of sacraments, of prayers, of forgiveness of sinnes, of eternall felicitie: and finally, of all the benefites that God giueth his church through Christ. And they are ioyned together among themselves in sincere loue, concord, & vnitie. And because this Communion of Saints cannot be percelued by our senses, nor by any natural

&c. & 15. 16.
Colos. 1. c. 18
1. Cor. 12. b.
12. &c. c. 20
&c. d. 26. &c.
Eph 4. 15 5
16.
Colo 1. c. 18.
& 2. d. 19.
Eph. 4. a. 3. 4.
c. 15. 16.
Col. 2. d. 19.
Mat. 22. d. 39
Ioh. 13. d. 34.
35.
Rom. 12. b. 5.
&c.
1. Cor. 10. f.
14. & 13. b. 4
5. &c.
1. Cor. 11. f.
18 29.
Gal. 6. 2. 3.
Phil. 2. a. 12
&c.

turall

The Church visible and inuisible:

for all kind of knowledge, for force of understanding, as other ciuill communities and fellowships of men may be; therefore it is heere rightly placed among these thinges that are to be beleueed.

M. Is this Church thou speakest of, a visible or inuisible Church.

Sc. Here in the Creed is properly intreated of the congregation of those, whom
Rom. 8.c. 29. God by his secret electiō hath adopted to
30. 33. himselfe through Christ: which Church
Eph. 1. 2, 4, 5. can neither be seene with eyes, nor can
8.c. b. 11. continually be knowne by signes. Yet
Colo. 3. b. 12. there is a Church of God visible, or that may be seene, the tokens & marks whereof he doth shew and open vnto vs.

M. What be those tokens?

Sch. Wheresoeuer the Gospel of Christ our Saviour is sincerely taught, God by prayer truly called vpon in the name of Christ, the holy Sacramentes are rightly administred, and Discipline duly bled, there the companie of Christian men and women assembled, is a visible Church of Christ.

M. Are not then all they that be in this visible Church, of the number of the elect to everlasting life?
Mat. 18. c. 16.
17. d. 19. 20.
& 28. d. 19.

Sch.

The forgiuenesse of finnes.

Sch. Many by hipocrisie and counterfeit-
ing of godlinesse, doe ioine themselves
to this fellowshippe, which are nothing
lesse then true members of the Church.

Mat. 13. c. 15.
&c. d. 25. &c.
f. 47. &c.
Esa. 55. b. 10.
11.

But forsomuch as whersoever the word
of God is sincerely taught, and his Sa-
craments rightly ministered, there are
euer some appointed to saluation by
Christ: wee count all the whole compa-
nie to be the Church of God, seeing also
that Christ promisseth, that himselfe will
be present with two or thre that bee ga-
thered together in his name.

Mat. 18. d. 19.
&c. vt supra.

Mat. 18. d. 19.
20.

M. Why dost thou after the church make men-
tion also of the forgiuenesse of finnes?

Sch. First because the keyes wherewith
heauen is to bee opened and shutte, that
is, the power of binding and loosing, of
reseruing and forgiuing of finnes, which
standeth in the ministerie of the word of
God, is by Christ giuen and committed
to the Church, and properly belongeth
vnto the Church. Secondly, because
no man obtaineth forgiuenesse of finnes,
that is not a true member of the Church,
which is the bodie of Christ: that is such
a one as doth not earnestly, godly, holi-
ly,

Mat. 16. c. 18.
13. and 18. c.
17. 28
10. 20. f. 22. 23
1. Tim. 3. d. 15.
Mat. 24. b. 13.
Ioh. 15. a. 4. 5.
&c.
Col. 2. d. 19.

The Church. Saluation, Remission, Satisfaction,
ly, yea and continually, and to the end
imbrace and maintaine the common fel-
lowship of the Church.

M. Is there then no hope of saluation out of the
Church?

Ioh. 15, 2, 4, 5

&c.

Col. 2, d, 18.

19.

1. Tim. 3, d,

15.

Sch. Out of it can be nothing but dam-
nation, death and destruction. For what
hope of life can remaine in the members
when they are pluckt asunder, and cut
off from the head and bodie?

M. What meanst thou by this word forgiveness?

Psal. 33, 8, 1, 2.

10, 3, c, 16, 17.

Akt. 13, f, 58.

39, & 26, d, 18.

Rom. 3, d, 24.

25, 28.

Ephc. 1, b, 7.

Co. 1, c, 13, 14.

Sch. That the faithfull doe obtaine at
Gods hand pardon of their offences. For
God for Christs sake, who hath satisfie
ed for sinne, freely forgiveness all that be-
leeue in him, their sinnes; and deliuereth
them from iudgment, damnation, and
paine due for the same.

M. Cannot we then by godly works satisfie God,
and by our selues merite pardon of our sinne?

Ve supra, &

Ela. 35, 2, 4, 5.

Rom. 5, b, 8.

10.

Gal. 3, c, 16.

Co. 1, c, 20, 21.

1. Tim. 1, c, 9.

10.

He. 9, d, 14, 15.

Sch. Christ alone by the suffering of his
paines, and with his death, wherewith he
hath paid and performed the penaltie of
our sinnes, hath satisfied God. Therefore
by Christ alone wee haue access to the
grace of God. We receiuing this bene-
fite of his free liberalitie and goodness,
haue nothing at all to offer, or render a-
gaine

The ſeuerall parts of repentance?

gaine to him, by way of recompence.

M. Is there nothing at all to be done on our behalfe that we may obtaine forgiveness of finnes?

Sch. The Lord promiſeth that hee will pardon ſinners if they repent, if they amend, and turne their hearts from their naughty liues vnto him. Wherefoze repentance, and amendment of life are neceſſarie on our part, that we may obtaine remiſſion of our finnes paſt.

M. How many parts be there of repentance?

Sch. Firſt we ought to acknowledge and confeſſe our finnes befoze God, and hartily ſorow, and aſhamed that wee haue offended his maieſtie, and earneſtly to hate, and vtterly to abhorre ſinne. This ſorow ſome call contrition.

M. What more?

Sch. Leaſt the greatnes of ſorow ſhould bring vs vnto deſperation, our mindes are comforted by faith, which doeth put vs in good & certaine hope of obtaining pardon of our finnes at Gods hand, through Chriſt our Saviour. And this is that we profeſſe, that wee beleue the forgiveness of finnes.

M. Is man able in this feare, & theſe hard diſtreſſes, to deliuer himſelfe by his owne ſtrength?

Sch.

Iere. 18. b. 18.

Ez. 18. d. 21. c.

30. 31. 32. &

33. c. 14. & c.

Mat. 4. c. 17.

Luc. 5. f. 31.

Pſa. 31. a. 3. 4.

5 & 51. a. 3. 4.

Prou. 18. c. 13

Luc. 15. d. 18.

21.

1. Ioh. 1. d. 8. 9

Pſa. 6. d. 6. 7.

& 31. b. 9. 10.

& 38. a. 3. 4.

& c. b. 8. & c.

c. 17. 18. & c.

and 51. c. 17.

1. Cor. 11. g. 31

2. Cor. 7. c. 9.

10. 11. & c.

Mat. 27. a. 3.

4. & c.

2. Cbr. 2. b. 6.

7. 8.

Luc. 7. f. 38. g.

47. & c. 3. 15.

d. 18. 29. 31. &

18. c. 13. 14. &

23. d. 42. 43.

and 24. c. 47.

Act. 2. f. 37. 38

& 3. d. 19. &

16. f. 30. 31.

1 Tim. 1. c.

15. 16.

The immortalitie of soules.

Pla. 23. a. 3. *Sch.* Nothing lesse. For it is onely God;
and 30. b. 10. which strengtheneth man, despairing of
and 51. b. 7. 8. his owne estate, raising him vp in afflic-
10. 11. 12. & c. tion, restoreth him being in utter misery,
80. a. 3. b. 7. c. and by whose grace the sinner concey-
18. & c. ueth this hope, minde and will, that I
Act. 11. c. 18. speake of.
2. Cor. 1. a. 3. 4

2. Thes. 1. d.

16. 17.

2. Tim. 2.

d. 25.

Mat. 22. d. 39

& c.

Ioh. 11. c. 25.

26. & c.

1. Cor. 15. the whole.

1. Cor. 15. c.

14. 17. 18. 19.

Luk. 16. c. 22.

& 23. f. 43.

Rom. 8. b. 11.

1. Cor. 15. f. 42

& c. g. 53. & c.

Phil. 3. d. 21.

2. cor. 5. a. 1. 2.

1. Thes. 4. c.

13. 15. &

M. Now rehearse the rest of the Creed.

Sch. I beleue the resurrection of the bodie and life euerlasting.

M. Because thou hast touched some what of this before, in speaking of the last iudgment, I will aske thee but a few questions whereto or why do we beleue these things?

Sch. Although we beleue that the soules of men, are immortall and euerlasting, yet if we should thinke that our bodies should by death bee utterly destroyed for euer, then must we needs be wholly discouraged, for that wanting the one part of our selues, we should neuer intirely possesse perfection and immortallitie.

We doe therfore certainly beleue, not only that our soules, when we depart out of this life, being deliuered from the fellowship of our bodies, doe by and by flie vp pure & whole into heauen to Christ, but also that our bodies shall at length bee

Bodily death. Iustification.

be deliuered from all corruption, restor-
ed to a better state of life, and ioyned a-
gaine to their soules, being made glori-
ous like to the bodie of Christ, and so we
shall wholly be made perfectly and fully
blessed, enioying eternall life & endlesse
felicitie.

M. Then thou thinkest that the death of the bo-
dy ought not to be feared of the godly?

Sch. Yea forsooth. For we are thorough-
ly perswaded, that death is not a destruc-
tion that endeth & consumeth all things,
but a guide for vs to heauen, that setteth
vs in the way of a quiet, easie, blest, and
euerlasting life.

M. Now thou hast declared the Creed, that is the
summe of the christian faith, tell me what profie
we get of this faith?

Sch. Righteousnes before God, by which
we are made hzires of eternall life.

M. Doth not then our owne godlines towards
God, and leading of our life honestly, and holily
among men, iustifie vs before God?

Sch. Of this wee haue said somewhat al-
readie, after the declaring of the lawe,
and in another place to this effect. If a-
ny man were able to liue vprightly, ac-
cording to the precise rule of the lawe of

In those pla-
ces aboue
named, &
Luk 23. 45.
Ioh. 11. c. 25.
&c.
Phil. 1. c. 31.
23. &c.
Apo. 14. d. 13.

Rom. 3. c. 21.
22. &c.
Gal. 2. c. 16.
&c.

Rom. 7. c. 14.
15. & 8. 2. 3.
& 10. 2. 5.
& 11. 2. 6.

E,

God,

Our iustification whereto imputed.

Gal. 3. c. 16.

& 3. b. 17. & c.

God, he should worthily bee counted iustified by his good workes. But seeing we are almost farre from that perfection of life, yea & be so oppressed with conscience of our sinnes, we must take another course, and find another way, how God may receiue vs into fauour, then by our owne deseruing.

M. What way.

Luk. 8. c. 11.

12. 13. 14.

Ro. 3. d. 24.

& c. & 4. 2. 4.

& c. c. 16.

Eph. 1. 2. 4. 5.

1. Tim. 1. b. 9.

Tit. 3. b. 4. 5.

Sch. We must flie to the mercie of God wherby he freely imbraceth vs with loue and good will in Christ, without any ouer deseruing, or respect of workes, both forgiving vs our sinnes, and so giuing vs the righteousness of Christ by faith in him, that for the same Christs righteousness he so accepteth vs, as if it were our owne. To Gods mercie therefore thorough Christ, we ought to impute al our iustification.

M. How doe we know it to be thus?

Ro. 4. b. 9. 11.

c. 24. 16. d.

20. 21.

Gal. 2. c. 16. d

20. & 3. b. 21.

Heb. 10. g.

38. & c.

Sch. By the gospell, which containeth the promises of GOD by Christ, to the which when we adioyne faith, that is to say, an assured perswasion of minde, and stedfast confidence of Gods good will, such as haue beene set out in the whole Creed,

Fayth not without workes,

Creed, wee doe as it were take state and possession of this iustification that I speake of.

M. Dost thou not then say, that fayth is the principall cause of this iustification, so as by the mercy of faith we are counted righteous before God.

Sch. No: for that were to set Faith in the place of Christ. But the spring-head of this iustification, is the mercie of God, which is conveyed to vs by Christ, and is offered to vs by the Gospell, and received of vs by Faith, as with a hand. And so Faith is not the cause, but the instrument of Iustification, for that it imbraceth Christ, which is our Iustification, coupling vs with so strict a bond to him, that it maketh vs partakers of all his good thinges.

M. But can he that hath this Faith, lacke good workes?

Sch. No: for by fayth we receive Christ vnto vs. And he doth not onely set vs at libertie from sinne and death, and make vs at one with God, but also (with the diuine inspiration and vertue of the holy Ghost) doth regenerate & newly forme vs to the endeavour of innocencie and holinesse, which we call newnesse of life.

Eph. 3. a. 4. 5.
6. & 2. a. 4.
&c.
Tit. 3. b. 4. 5. 6
Mat. 1. b. 14.
15.
Iohn. 1. b. 12.
Rom. 2. d. 22
&c. & 4. c. 16.
d. 29. &c.
1. Cor. 1. d. 30
Heb. 2. d. 14,
&c.

Rom. 6. a. 4.
& 7. b. 6. &
8 a. 1. &c. b,
9. 10. &c.
2. Cor. 5. d. 17
Eph. 2. c. 15.
& 4. d. 23.
24.
Col. 3^b. 9. 10.

Of faith and good worker,

Rom. 5. 2, 1. 2. *M.* Thou saist then that iustice, faith, and good
 1. Cor 13. 2, 1. works, doe naturally cleave together, and there-
 Eph. 3. c, 17. fore ought no more to be seuered then Christ the
 Iacob. 2. d, 20 author of them in vs can be seuered frō himselfe.
 1. Pet. 1. d, 19 *Sch.* It is true.
 21. &c.

M. Then this doctrine of faith doth not withdraw
 mens minds from goodly workes and duties?

Psal. 1. 2, 3. *Sch.* Nothing lesse. For good workes doe
 Mat. 7. c, 17. stand vpon faith, as vpon their roote. So
 18. and 12. d, farre therfore is faith from withdrawing
 33. 35. our hearts from lining vprightly, that
 Rom. 6. a, 1. contrariwise it doth most vehemently tie
 2. 3. 4. &c. vs vp to the indewes of a godly life. yea, &
 Gal. 5. a, 6. so far, that he is not truely faithfull, that
 Eph. 5. c, 17. doth not also to his power both shun vi-
 &c. ces, & embrace vertues, so lining always
 Collo. 1. a, 6. 7 as one that looketh to giue an account.
 Tit. 3. c, 18.

Deut. 4. a, 12. *M.* Therefore tell me plainly how our workes
 and 5. d, 31. be acceptable to God, and what rewards be gi-
 32. &c. uen to them?

Mat. 7. b, 6 7. *Sch.* In good workes two thinges are
 8. 9. and 10. c, principally required. First, that we doe
 17. 9. those workes that are prescribed by the
 Ioh. 14. b, 15. law of God. Secondly, that they be done
 c, 21. 23. & with the minde and faith which God re-
 15. b, 10. quireth. For no doings, or thoughts, en-
 Rom. 9. 6, 31. terprised or conelued without faith, can
 32 & 14. d 33. please God.
 Heb. 11. b, 6.

M.

Of Faith, and good Workes.

M. Then if we both doe such good workes, and with such minde & sayth as God requireth, why should we not be righteous by our good workes?

Sch. Righteousnesse, that is to be allowed before God the Iudge, ought to be thoroughly perfect, and in all poyntes to agree with the rule of Gods law: but our workes, euen the best of them, do swarue farre from Gods law and iustice, and are many wayes to be blamed and condemned; wherefore we can in no wise be iustified before God by workes.

Luc. 18. 7, 18.
12. 14.
Rom. 3. c. 20
& 4. 1, 2.
Iohn. 4. d. 18.
19 & 15. b. 14
15. 16. & 25.
b. 4 & 6.
Esa. 64 b. 6.
Psal. 143. a. 2.
Gal. 2. c. 16.

M. Doth not this doctrine withdraw mens minds from the duties of godlines, and make them slacke and slower to good workes; at least lesse chearefull and ready to godly endeuours?

Sch. No: for wee are taught by the holy Scriptures, that as our sinnes doe dishonour God, so do our good workes serue to the setting forth of his glory. No dread of Hell therefore, & of damnation; no hope of Heauen & all ioyes, ought to stay vs from sinne, or to moue vs to vertue so much, as the feare of dishonouring the maiestie of God, and the desire of his glory, which ought aboue all thinges to be most precious vnto vs. For as it is the greatest hozroꝝ and mischiefe of sinne,

Ma. 1. b. 16.
1. Pet. 2. c. 12.

Good Workes auailable;

Rom. 2. d. 24.
1. Tim. 6. 2. 1.
Tit. 2. 3. 5.
2. Pet. 1. 2. 2.

Mat. 5. b. 16.
1. Pet. 2. c. 12.
Mat. 2. l. d. 23
&c.
Ioh. 14. b. 15.
c. 21. 23. and
15. b. 10.
Phil. 2. b. 12.
1. Pet. 1. c. 9.
10. &c.

Rom. 9. f. 31.
32.
Gal. 5. 2. 6.
Heb. 11. 2. 46.
the whole.
Psal. 103. 3. 3.
& 143. 2. 2.

that God and his holy word are thereby dishonored, so doth the honour and excellencie of vertue stand herein, that God is thereby glorified. Further, good workes doe profit our neighbour, both by deed, and by good example: and they doe as certaine testimonies assure vs of Gods good will toward vs, and of our loue and kindnesse againe to God-ward, by keeping his commandementes: and they be witnessers of our fayth, & so consequently of our saluation. Wherefore we may not say, that good workes are vnprofitable, or done in vaine, and without cause, for that we obtaine not iustification by them.

M. But how can our good workes, which thou sayst are vnperfect, euen the best of them, please God, whose iustice is perfectnesse in himselfe?

Sch. It is Fayth that procureth Gods fauour to our workes, while it is assured that he will not deale with vs after exactitie of law, nor call our doings to exact account; neither will vse the severity of his iustice in weying of them, but pardoning all their vnperfectnesse, will for Christs sake, and his desertinges, account them for fully perfect.

Fayth. Of Prayer and invocation.

M. Whereas then God doth by Faith both give vs iustification, & by the same Faith alloweth and accepteth our works; tel me, Dost thou thinke that this faith is a quality of nature, or the gift of God?

Sch. Faith is the gift of God, and a singular & excellent gift. For God instructing vs with his word, and lightening our mindes with his holy spirit, maketh vs apt to learne and beleue those thinges, that otherwise would be farre from entering into the capacitie of our dull wits, and weake fayth. These thinges the Apostles vnderstanding, doe pray the Lord to increase their Fayth.

Mat. 16. c. 17.

Mar. 9. c. 13.

24

Ioh. 9. c. 38.

39.

1. Pet. 1. d. 21.

Luc. 24. c. 24.

27. g. 45. 46.

Rom. 10. b. 8

c. 14. d. 18. 17

Colos. 2. b. 9.

1. Tim. 2. a. 7.

Luc. 17. a. 5.

M. Thou hast in good time made mention of Prayer: for now thou hast ended the declaratiō of the law of God, & of the Creed, that is to say, of the Christian confessiō of Faith, it followeth next to speake of Praier, & of thanks-giuing. In declaring of Praier therefore, what order shall we follow?

The third
principall part
of prayer.

Sch. This order (Master, if it so please you) first to shew who is to be prayed vnto: secondly, with what affiance: thirdly, with what affection of heart: and fourthly, what is to be prayed for.

M. First then tell me, who (as thou thinkest) is to be called vpon?

Sch. Surely none but God alone.

God alone to
be called vpon

M. Why for?

Of Prayer and Inuocation.

Psal. 17. b. 7.
& c. & 28. &
46. & 79. &
104. & 107.
the whole, &
in infinite
places.

Sch. Because our health, life, defence, saluation, and al good things do remaine in Gods hand and power, it is meet that we aske all needfull things of him, and in all distresses flie vnto his helpe.

M. Why may we not call vpon Saints and other Holy Persons which are departed out of this life, or vpon Angels?

Psal. 90. c. 15.
& 89. b. 26.
10. 16. c. 13.
24.
Esa. 48. b. 11.

Sch. For that God himselfe requireth our inuocation vpon him onely, as being the peculiar and proper worshipping belonging to his Maestie, which wee may not giue to any other.

M. What more?

Rom. 10. b. 8
c. 14. d. 16. 17.
& 14. d. 23.
Heb. 11. b. 6.

Sch. If wee should in prayer call vpon any other sauing God onely, wee should doe it without the warrant of Gods word, and consequently without sayth, which resteth vpon Gods word: and therefore so to doe, were sinne against God, and no seruice of God.

M. Now followeth next to declare with what confidence we wretched mortall men, that are so manie wayes vnworthy, ought to call vpon the immortal and most glorious God,

Psa. 79. b. 8
Dan. 9. c. 18.
Ioh. 14. b. 13.
& 16. c. 23. 24.
Ephc. 2. d. 18.

Sch. Wee doe not proudly come before God with our prayer, as though wee of our selues were worthy to be heard: but knowing

Gods Promises. Actions in Prayer.

knowing our owne unworthinesse, wee come in the name of Christ our mediator, by whose intercession, wee trust to haue access to the maiestie of God, and to the obtaining of his fauour.

M. By what meanes conceivest thou this trust that thou speakest of?

Sch. I do beleue the promises of God, made to vs by Christ in the holy Scriptures, that whatsoever wee aske with fayth of God the father in Christs name, we shall obtaine, so farre as is expedient for vs.

M. Now tell me with what affection of heart we must pray vnto God?

Sch. If we doe feelee in our mindes the griefe of our miseries, and sinns that doe oppresse vs, as we ought to doe, it cannot be, but that we shall haue great desire of deliuerance from that griefe, and so with most seruent affection, shal we make sute to God for his helpe, with all prayers and supplications.

M. Is it not then enough to pray with tongue voyce alone?

Sch. God hath promised that he will be neere to helpe them onely that call vpon him truely, that is, with their heart, and

1 Tim. 2. b. 5
He. 4. d. 19. 16
& 10. d. 12. 22
Mat. 21. c. 31.

22.
Mat. 11. d. 23
23. 24.
Ioh. 14. b. 13.
& 16. c. 23.

24.
Heb. 10. d. 19.
22. 23.
Iaco. 1. a. 6. 7
& 4. a. 4.

Psal. 6. & 38.
the whole, &
50. c. 15. &
124. the
whole.

Rom. 7. d. 18.
& c. & 8. d. 22
23. c. 16. & 12
c. 12.
2. Cor. 3. b.
4 5.

Lu. 8. a. 1. 5 7
Ephe. 6. c. 18.
Colos. 4. a. 2.

1. Tim. 2. a. 1.
Psal. 34. c. 15.
& 145. c. 18.
19.
1. Cor. 14. b.
7. c. 11. 14. 15

A forme of Prayer prescribed.

and that their prayers doe please him; wherefore it is also necessarie that wee know that language, wherein we make our Prayers, that our tongue and minde may goe together.

M. Is it lawfull to aske of God whatſoeuer cometh in our minde to desire?

Mat. 7. b. 11.
& 20. b. 22.
Iob. 16. c. 23
24.
Iaco. 4. a. 3.
Ioh. 5. c. 14.

Sc. God forbid that we Christians should aske of God in Christs name, any thing contrary to the will of God and our Sauiour Christ, and so vnmeet for God to graunt, and hurtfull for vs to receiue. Wherefore least we should in prayer be carried rashly by our owne affections, Christ himselſe hath prescribed a forme & rule, after the which our prayers ought wholly to be directed.

M. What rule and forme is that?

Sch. Euen the same forme of Prayer which the same heauenly Schoolemaster appoynted to his Disciples, and by them to vs all: wherein he hath touched in be- tie few poynts all these thinges that are lawfull to be asked of God, and behooue- full for vs to obtaine: which prayer is af- ter the authoz thereof, called The Lords Prayer. If therefore we will follow the
heauenly

The parts of the Lords prayer.

heavenly teacher with his diuine voyces
saying befoze vs, truly wee shall neuer
swaue from the rule of praying.

M. Rehearse me then the Lords prayer.

Sch. When ye shall pray (saith the Lord)

say thus: Our Father which art in hea-
uen, hallowed be thy name. Thy king-
dome come. Thy will be done in earth,
as it is in heaven. Giue vs this day our
daily bread. And forgiue vs our tres-
passes, as we forgiue them that trespas
against vs. And lead vs not into temp-
tation, but deliuer vs from euill; for
thine is the kingdom, and the power,
and the glory, for euer and euer. Amen.

M. Dost thou thinke that we are bound euer so
to render these very words, that it is not lawfull
in one word to vary from them?

Sch. It is no doubt, but that we may vse
other wordes in praying, so that wee
swaue not from the meaning of this
prayer: and doe pray to God with such
affiance and affection, as I haue befoze
spoken of.

M. How many partes hath the Lords prayer?

Sch. It containeth fixe: or as some di-
uide it, seuen Petitions; but in the whole
there are but two partes. Whereof the

first

Math. 6. b. 9.
Jo. &c.
Luc. 11. 2, 13.
&c.

This is eu-
dent by the
booke of
Psalmes and
other prayers
contained in
the holy scrip-
tures

The partes of
the Lordes
prayer.

The Lords Prayer: God our Father.

first belongeth onely to the glorie of God, and contayneth the three former Petitions: the second, which containeth the three or foure latter Petitions, belongeth properly to our commoditie and profit.

M. Why dost thou speake so directly vnto God in thy prayer, saying, Our Father?

Psal. 33. b, 13
14. & 34. c, 15
17. 18, & 94.
b, 9. 10. 11. &
119. 1. 1. 2. & c
and 145. c, 18.
119.

Sch. For that I speake not as to one absent or deafe, but I call vpon God our Father, and pray to him as to one that is present, being surely perswaded that hee heareth me when I pray, for else in vaine should I craue his helpe.

M. Let vs somewhat diligently examine euery word. Why dost thou call God Father?

Muh. 21. c, 2.
1. 22.
Mar. 11. d, 22.
23. 24. 10. 16
c, 23. 24.
Heb. 10. d, 19.
21. 23.
Iaco. 1. a, 6. 7.
Rom. 8. c, 15
16.
Gal. 4. 3, 6.
Math. 7. b, 7.
11.

Sch. For that sure trust of obtaining, is the foundation of right praying, as hath before been declared: it was Gods will that we should call on him by the sweetest name of Father, that we might haue boldnesse to goe vnto him, and in hope of his helpe, euen as Childzen doe vnto their father: yea, and with far better hope then any Childzen can haue of their naturall Father, how much God our heauenly father in ability, goodnesse, and

Lessons our of the first petition.

and readinesse to helpe vs, exceedeth all earthly fathers.

M. What els doth the name of father teach vs?

Sch. That we come to praye with that loue, reuerence, and obedience, which is due to the heavenly father from his children, and that we haue such minds as be commeth the children of God.

M. Why dost thou call God our father common, rather then seuerally thine owne father?

Sch. Euery godly man may (I graunt) lawfully call God his owne, but such ought the deere loue among Christians to be, that euery one should haue regarde to the common profite of all: for which cause in all this prayer, nothing is particularly asked, but all the petitions are made in the common name of all.

M. What more,

Sch. The rich and great men are taught not to disoaine men of poore and simple state, but to regard them as their brethren, whom God accepteth to the honor of his children. And againe, the poore and silly persons, which are most despised in this world, may yet in the meane time releue themselves with this comfort, that

Lu. 11. b. 9. 13
Malac. 1. b. 6
Mat. 16. d. 39.
42.
Psa. 12. a. 1. 2.
Rom. 1. a. 8.
1. Cor. 1. a. 4.
Rom. 13. b.
4. 5. e. 10. d. 16.
1. Cor. 10. f.
24. & 13. b. 5.
& 13. b. 12.
& c. c. 21. & c.
c. 21 & c. d. 25
26. & c.
Malac. 1. b.
10. Ioh. 8. c.
41.
Eph. 4. a. 56.
Iaco. 2. a. 12.
3. 5.
Deut. 10. e. 15.
& c.
Psal. 10. c. 17.
18. & 68. a. 5.
6 & 146. b. 6.
7. 8.

Gods name is to be hallowed.

that in heauen they haue all one most mightie and most louing father.

M. Why dost thou say that God is in heauen?

Psal. 11. b, 4.
5. & 6. and 10.
b, 6. and 33. b
13. 14. & 13.
2, 4, 5, 6. and
15, 2, 3.

Sch. For that I beleue that God reigning in eternall and highest felicitie, possesseth the power of heauen, and therewith also holdeth the gouernance of all things, as he is eue where present, seeth, heareth, and ruleth all things.

Y

M. What more?

Col. 3. 2, 1. & c

Rom. 8. c, 17.
Eph. 1. c, 14. d.
18.
Heb. 9. d, 15.
1. Pet. 1. 3, 4

Sch. We are withall admonished, not to aske any thing meet for God, but as speaking to one heauenly father, to haue our heartes raised from earth, and despising earthly thinges, and thinking vpon thinges aboue, and heauenly, continually, to aspire to that most blessed felicitie of our father, and to heauen, as our inheritance by our heauenly father through Christ our Saviour.

M. This then so happie a beginning, and entrie of praier being now opened vnto vs, geue too, rehearse me the petition?

Sch. First we pray that Gods name be hallowed.

M. What meaneeth that?

Sch. Nothing else, but that the name of God bee made knowne to mortall men,
and

Gods kingdome prayed for to come.

and that his praise and glozie be euerie where magnified here in earth, as it is meete to be. And that the names of all feyned Gods being vterly abolished, the only diuine name & maiestie of God the heavenly father be had in honoz, and called vpon with pure mindes by men of all ages, countrie, and parts of the world.

M. What more?

Sch. Wee pray that the holy name of **G O D** be not euill spoken of, for our faultes, and as it were dishonoured there, by: but rather that his glozie bee by our owne godlinesse towards God, & goodnessse towards men, euerie where magnified.

M. Go forward.

Sch. Secondly, we pray for Gods kingdome to come, that is, that he suffer not the diuine truth of his word, & gospel of Christ, wherby hee reigneth in good and godly mens hearts, to lie hidden in darkness, but that it dayly more and more bee made manifest and well knowne to all men, being instructed with the heavenly doctrine of the same. And that

Iosu 24.6,

14.d, 23.

Pla. 89. 3, 5. 6 &c.

Pla. 96. 3, 4, 2.

3. &c and 97.

b, 7. 9. & 113.

and 135, and

145. the

whole.

10 4. c. 23. 21.

Roma. c. 23.

and 11. c. 36.

& 16. d. 27.

1. Co. 10. g. 31

Ep. 3. d. 20. 21.

1. Tim. 1. d. 17,

Esa. 52. a, 5. 6.

Ezech. 36. d,

20. 21.

Rom. 2. d. 14

Mat. 5. c. 16.

2. Th 1. d. 11. 12

Mat. 9. d. 38.

& 24. b, 14.

& 28. d. 19. 20

Lu. 4. c. 18. 19

Io. 17. c. 17. 20

2. Cor. 3. d. 15

10, and 4. 2, 2.

4. &c.

Ep. 6. c. 18. 19.

1. The. 3. a. 1. 2

Mat. 13. d. 15.

c. 38. 32. & 15.

c. 23. 5. 6. &c.

Gods kingdome here, and else where.

Mat. 7. 2, 3 4: hee would resist and overthrow the craft
&c. b, 7. 8. 9. and violence of Satan, and of wicked
&c. men that labour to darken the truth with
Ioh. 16. a, 2. 3. lies, or to oppresse and roote it out by
&c. and 17. b, crueltie.
14. 15

M. Say on.

Ioh. 6. c, 13. Sch. (Mappay that God by his holy spi-
Eph. d, 2. 1. rit would illuminate and governe the
Luk. 12. d, 31. hearts of all such as be of his Church,
32. wherein he raighneth specially as in his
Rom. 6. b, 12. kingdome, and that he would strengthen
&c. and 8. 1, 5 them with his aide and power as his sol-
b, 9. &c. and diours, that they may earnestly fight a-
16. c, 20 gainst, and subdue the diuell, the world,
Gal. 5. c, 15. and the lusts of the flesh, to the enlarging
16. &c. of his kingdome here vpon earth, and
Eph. 6. b, 10. that lastly, all his and our enemies being
&c. and d, 17. utterly trodden downe, God may glori-
18. 19. &c. ously reigne and triumph ouer all, and
1. Pet. 5. c, 8. 9. we by Christ may finally, as his children
Mat. 25. c, 34. and heyyes, be made partakers of his e-
d, 41. 16. uerlasting kingdome.
Rom. 8. c, 16
17. 18.

2. Pet. 1. a, 3.

Ti. 3. c, 7.

Psal. 40. b, 8.

Mat. 26. d, 39

4. 2.

Iob. 5. d, 30.

and 6. d, 38.

Ephes. 6. a, 1.

M. What followeth next?

Sch. That Gods will be done. For it is
the dutie of children to frame their life
according to the will of their fathers, and
not contrariwise their parents to con-
forme

Gods will in earth and in heauen,

forme themselves vnto the will of their
childzen.

M. Whereto doest thou adde, that Gods will
may be done in earth as it is in heauen?

Sob. Whereas the mindes, of earthly
men, burning with lusses, are common-
ly carried to desire: and do those things
that most displease God, wee pray that
he will with the mouing of his holy spi-
rit, so chaunge and fashion all the willes
of vs all to the will of his maiestie, that
we may will or wish nothing that his di-
uine will misliketh.

M. Proceed.

Sch. We pray also that whatsoeuer wee
perceiue to betide vs by his will, wee
may receiue and suffer it, not onely with
contented, but also with glad some hartes,
And that after the examples of his An-
gels, those heavenly spirits, and of his
excellent creatures the Sunne, Moone,
and Stars, set before our eyes in heauen,
for like example of obedience to Gods
will all we in earth may be in all thinges
likewise seruiceable, and obedient vnto
his Maiestie: that as in heauen, so in
earth, there be no rebellion nor repining

f.

against

Ro. 8. 2, 5. 7.
&c.

ROM. 8. 2, 5.
b. 9. 11. &c.

c. 14. 15. &c.

1. Cor. 3. c. 12.
&c. & 3. d. 16.

Act. 21. c. 14.
1. Pet. 1. 2, 3.

Q. 4 c. 12, 13.
&c.

Psal 19. a. 1.
&c. & 9. b. 11.

&c. & 103. d.
20. &c. &

104. a. 4. &
135. b. 7. &c.

& 136. b. 7.
8. 9.

Heb. 1. b. 67.
d. 14.

Apoc 7. c. 11.
&c. & 19. b.

10. & 23. c. 9.

The meaning of this word Bread.

against Gods holy will.

M. What more?

Sch. Seeing that God hath in his holy scriptures expressly declared his will, which he hath plainly notified, by giving them the name of his testament, or last will, they that varie from the meaning of the scriptures, surely doe manifestly depart from the will of God.

Deut. 4. 2, 2.
& 5. c. 12. &
18. c. 14.
Mat. 7. c. 21.
& 12. d. 50. &
15. a. 3. & c.
2. Cor. 3. b. 6
c. 14.
Gal. 3. c. 5.

M. Now thou hast wel answered touching the first part of the Lords prayer, which part containeth these three points that belong onely to the glory of God, I thinke it good for vs to go forward to the second part, which properly concerneth things profitable for our selues?

Sch. The first point of the second parte is, Giue vs this day our dayly bread.

M. What dost thou meane by the name of bread?

Sch. Not onely those things that minister vs food & apparell, but also all other things vniuersally, that are needfull to the maintaining, and preserving of our life, and the leading of it in quietnesse without feare.

Psal. 104. c. 1
5. d. 27. & 105
b. 10. 11. & c.
& 144. c. 10.
11. & c. & 145
c. 14. 15. 16.

M. Is there any thing els wherof this word bread doth admonish vs?

Sch. That wee seeke not, and gather together curiously daintie thinges for banquetting, or precious apparell, or sumptuous

Psal. 78. c. 18.
& c. d. 29. 30.
& 106. c. 14. 15
Mar. 6. d. 25.

The meaning of this word Bread:

thous household-stuffe, for pleasure: but
that we despising delicacies and exesse, &c.
be contented and satisfied with little, tem-
perate, and healthfull diet; & with meane
and necessarie apparell.

M. How dost thou call Bread thine, which thou
prayest to haue given thee of God:

Sch. By Gods gift it becommeth ours, Mat. 7. b, 7. 8.
when hee liberally giueth it vs for our
daily blessing, though by right it be not due
to vs. 1. Cor. 4. b, 7.
1. Tim. 6. d, 17
Iacob. 1. c, 17.

M. Is there any other cause why thou callest it,
Thy bread?

Sch. By this word, we are put in minde
that we ought to get our liuing with our
labour, or by other lawfull meanes, and
that being therewith contented, wee doe
neither by couetousnesse, or fraude, seeke
any thing of other mens.

M. Seeing God biddeth vs to get our liuing by
our owne labor, why dost thou aske bread of him?

Sch. Because that in vaine shall we wast
all the course of our life in toyle of body
and trauell of minde, vntill it please
God to prosper our inuents.

M. Thinkest thou that rich men also, which haue
flowing plentie and store of all things, must daily
crave bread of God?

Sch. In vaine shall we haue plenty of

Our dayly bread. Forgiuenesse.

Deut. 8. a. 3. all things, vnlesse God by his grace doe
 Psal. 34. b. 9. make the vse of them healthfull to vs for
 10. and, 78. d. the maintenance of our life. For which
 29. 30. cause, euen after supper, we pray to haue
 Luk. 1. e. 53. the dayly meate, which we haue already
 and 4. 2. 4. receiued, to be giuen vs of God, that is
 and 12. 6. 15. to say, to be made lifefull and healthfull
 1. Tim. 6. d. 17. to vs.
 Apoc. 3. d. 17.

Mat. 6. d. 25. M. Why be added these words dayly, & this day?
 &c. e. 14. Sch. That we auoiding all carefull co-
 Luk. 50. g. 41. uetousnesse, & doing diligently our du-
 Phil. 4 b. 6. tie, should dayly craue of our most liberal
 1. Tim. 6. a. 9. father that, which hee is readie daylie to
 10. giue vs.
 1. Pet. 5. b. 7.

M. Go forward to the rest?

Sch. Now followeth the fift petition,
 wherein we pray our father To forgiue
 vs our trespasses.

M. Is this asking forgiuenes necessarie for al men?

Psal. 14. a. 13. Sch. Yea, for so much as there liueth
 & 53. a. 1. 2. 3. no mortall man, that doeth not oft slip in
 Rom. 3. b. 10. doing of his dutie, and that doth not oft
 11. &c d. 23. and greuously offend God. They there-
 Ioh. 8. a. 7. fore that doe not confesse that they haue
 Iac. 2. b. 10. 11 sinned, nor doe craue pardon of their de-
 1. 10. 1. b. 8. faults, but with that pharisee do glory in
 10. their innocencie, and righteousnesse, be-
 Lu. 18. b. 9. 11 fore
 &c. 13. 14.

Forgiuenesse conditionall.

foze God, or rather against God, they ex-
clude themselues from the fellowship of
the faithfull, to whom this forme of pray-
er is appoynted for them to follow, and
from the hope of forgiuenesse of sinnes,
which onely remaineth in the mercy and
goodnesse of God through Christ. For
this is that which Christ sayth, that hee
came into the world, not to call the righ-
teous, but sinners to repentance.

M. Why is there a condition added?

Sch. It is most reasonable that we should
pray, that God would so forgiue vs, As
we forgiue them that trespassse against
vs. For vnlesse others doe find vs ready
to forgiue them, and vnlesse we in follo-
wing the mercifulnesse of God our Fa-
ther, doe shew our selues to be his chil-
dren, he plainly warneth vs to looke for
nothing else at his hand, but extreame se-
ueritie and punishment. For according to
the same rule of rigour, & after the same
example, shall iustice without mercy be
done vpon him, that cannot finde in his
heart to shew mercy to others.

M. May it not seeme, that our forgiuing of men,
should deserue pardon of God, or be as a certaine
recompence made vnto God?

2. Cor. 5. c.
15. d. 18. &c.
1. Ioh. 1. c. 7. d.
9. & 2. a. 1. 2.
Mat. 9. b. 13.
1. Tim. 1. c. 15

Mat. 5. a. 7. &
6 b. 14. 15.
& 7. a. 1. 2. &
18. d. 18. &c.
c. 35.
Luc. 6. c. 36.
37. 38.

Sinne and temptation.

Iacob. 2. b. 13

Rom. 3. d. 24

25. x. 11. 25.

6.

Gal. 5. 24.

Sch. Not so: for then should not Gods
forgiuensse be freely giuen; neither had
Christ alone vpon the Crosse fully payde
the paines of our sinne due to vs, for the
which no man else could, or can make any
recompence or amends vnto God.

M. Now go forward to the sixt Petition, which
some do make two Petitions.

Mat. 12. d. 43

44. 45.

Ioh. 5. b. 14.

& 8. b. 11.

2. Pet. 2. d. 20

21. 22.

Mat. 10. b. 16.

& c. & 26 d.

41. Luc. 22. d.

31. 32.

1. Cor. 1. d. 27

& c.

2. Cor. 11. a. 3

Eph. 6. b. 10.

1. 12. & c.

Iaco. 1. b. 14.

& 4. 3. 1.

1. Pet. 5. c. 8 9

1. Ioh. 2. c. 15.

16.

Rom. 16. d. 20.

2. Tim. 4. d.

17. 18.

Sch. Therein we pray, that he lead vs
not into temptation, but deliuer vs
from euill.

M. Why for

Sch. As we before doe aske forgiuensse
of sinnes past, so now wee pray that wee
sinne no more. For wee by nature are so
vnwarie to foresee, and so weake to resist
the manifold snares, temptations, and in-
tiselements of the Diuell, the World, and
the concupiscence of the flesh, that wee
cannot but be ouercome, vlesse God doe
assist vs with his grace, & arme vs with
his strength: and therefore we flie by pray-
er vnto the protection of our Almighty
and most louing Father, that he will not
suffet vs to be ouercome with any wicked
temptation, but that he will deliuer and
saue vs from all euill.

M. There remaineth yet the conclusion of the
 Lords

Gods glory the end of all.

Lords prayer.

Sch. For thine is the Kingdome, & the Power, and the Glory, for euer. Amen.

M. Why would Christ haue this conclusion added?

Sch. To make vs vnderstand, that Gods power and goodnesse is so infinitely great, that there is nothing which he either cannot, or will not giue vs, praying for it, and asking it rightly: Which also this word Amen, which is to say, So be it, being added in the end of the Prayer, both confirme vnto vs.

M. Why is there in the latter end, mention made of the Glory of God;

Sch. To teach vs to conclude all our Prayers with prayles of God: for that is the end wherevnto all that we desire to obtaine in our prayer, & all our thoughts, wordes, and workes, and all things vniuersally ought to be preferred & applied. For to this end he hath created vs, and placed vs in this world.

M. Goe forward.

Sch. Whereouer, to prayse and magnifie Gods goodnesse, iustice, wisdom, and power, and to giue him thanks in our owne name, and in the name of all man-

Mat. 7. b, 10.
11. & 21. c, 22
Ioh. 16. c, 23.
2. Cor. 1 b, 9.
10. d, 20, & 9
c, 8. &c.
Ephc. 3. d, 20.
1. Tim. 6. c,
15. 16.
Iacob. 1. 2, 6.

1. Cor. 10. g,
31.
Ephc. 3. d, 20
21.
Phil. 1. b, 11.
1. Tim. 1. d, 17
Iude. f. 25.

Psal. 29. 2, 12.
& 34. 4, 1. 2. 3
&c. & 50. c, 14
15. d, 23. &
92. 2, 1. 2 and
95. 96. 103.
the whole.

Thankfulnesse, and vnthankfulnesse.

Rom. 15. b. 6 kind, is parcell of the worshipping of
 1. Thes. 1. a. 2. God, belonging as properly to his maie-
 & 5. d. 18. stie, as prayer, wherewith if we doe not
 2. Thes. 1. a. 3. rightly worship him, surely we shall not
 Luk. 17 d. 17 onely be vnworthy of his so many and so
 Ioh. 5. d. 44. great benefites as vnthankfull persons,
 Rom. 1. c. 21. but also shall be most worthy of eternall
 d. 25. punishmentes, as wicked offenders a-
 1. Pet. 4. c. 11. gainst Gods maiestie.

M. Sith we also receiue benefites of men, shall it
 not be lawfull to giue them thanks?

1. Cor. 2. 2. a. 6. *Sch.* Whatsoeuer benefites men doe to
 b. 12. vs, we ought to account them receiued of
 2. Cor. 9. c. 3. God, because hee alone indeed both giue
 & c. d. 12. vs them by the ministerie of men, so that
 Mat. 5. c. 16. our thankfulness to men, reboundeth to
 1. Pet. 2. c. 12. the glory of God, the true and last end of
 & 4. c. 10. 1. all things.

M. Now we haue ended our treating of the law of
 God, of the Creed, or Christian confesion; and
 also of Prayer and of Thankesgiuing, shall wee
 not last of all, conueniently speake of the Sacra-
 ments?

Sch. Most conueniently (Maister) for
 they haue alway prayers and thankesgi-
 uing ioyned vnto them.

M. Tell me therefore, how many Sacramentes
 hath Christ ordained in his Church?

Mat. 26 c. 26 *Sch.* Two; Baptisme, and the Lords
 & c. & 28. d. Sup.

Of the Sacraments. 57

Supper.

M. What meanest thou by this word Sacrament?

Sch. A Sacrament, is an outward testifying of Gods good will and bountifullnesse toward vs through Christ, by a visible signe, representing an invisible and spiritual grace, by which the promises of God touching the forgiveness of sinnes, and eternall saluation given through Christ, are as it were sealed, and the truth of them is more certainly confirmed in our hearts.

M. Of how many parts consisteth a Sacrament?

Sch. Of two partes: of the outward element of creature, being a visible Signe; and of that invisible Grace.

M. What is the outward signe in Baptisme?

Sch. Water, wherein the person baptised is dipped, or sprinkled with it, In the name of the Father, the Sonne, and the holy Ghost.

M. What is the secret and spirituall Grace?

Sch. Forgiveness of sinnes, and regeneration: both which, we haue by the death and resurrection of Christ; and therefore we haue this Sacrament as a seale and pledge.

Ioh. 3. 25.

Act. 2. 28.

&c.

1. Cor. 11. c.

23 &c.

Tit. 3. b. 5.

Mat. 3. c. 11.

&c. & 2. 6.

26. 27. 28.

Mar. 16. d. 16

Ioh. 3. a. 26.

Act. 2. f. 38.

1. Cor. 10. d.

16 & 11. c.

24. &c.

Gal. 3. d. 27.

Mat. 3. c. 11.

&c. & 2. 6.

16. &c.

Ioh. 3. a. 5.

Mat. 3. c. 11.

12. & 18. d. 19

Ioh. 2. a. 5.

1. Cor. 10. d.

16.

Act. 8. d. 36.

37. 38.

Mar. 1. a. 4.

Act. 2. f. 38.

&c. & 22. c. 6

Rom. 6. a. 3.

&c. Gal. 3. d.

26. 27.

1. Pet. 3. d. 21.

M.

Ephc. 2. 2, 3, d,

19. 20.

Tit. 3. b, 3-4.

& &c.

Max. 2. 8. d, 19

Mar. 16. d, 16

Ioh. 3. a, 5.

Ro. 6. a, 3. &c

1. Co. 12. b, 15

1. Pet. 3. d, 21.

Math. La 4. b

15. & 16. d,

16.

Act. 2 f, 38.

&c. and 8. d,

36. 37. &c. &c.

16. d, 31. 33.

34. & 19 a, 4

5. & 22 c, 16.

1. Co. 12. b, 13

Rom. 6 a, 3.

&c. & 13. d, 12

13 14.

Gal. 3. d, 26.

27.

Eph. 4 d, 20.

28. &c.

Colo 2 b, 12.

Gen. 9. b, 9.

& 17. v, 7-8.

Mar. 10. d, 14

10.

Rom. 3. a, 3.

& 4. c, 21. &c.

& 6. a, 3. &c.

Gal. 3. d, 27.

Ephc 4. 20.

21. &c.

Colo. 2 b, 12.

Baptisme, Repentance, and Fayth.

M. Shew mee the effect of Baptisme yet more plainly.

Sch. Where by nature we are the children of wrath, & none of Gods church or household, we are by Baptisme receiued into þ Church, & assured that we are now children of God, & ioyned & grafted into the body of Christ, and become his members, & do grow into one body with him.

M. What is required of persons to be baptised?

Sch. Repentance, and Fayth.

M. Declare thy meaning of these more largely.

Sch. First, we must truly repent vs of our former life, & beleue assuredly that we are cleansed from our sinnes by þ blood of Christ, & so made acceptable to God, and that his spirit dwelleth in vs. And then according to this beliefe & promise made in Baptisme, we must endeauroz our selues to mortify our flesh, & by our good life to shew that we haue put on Christ, and haue his spirit giuen vs.

M. Why then are Infants baptised, which by age cannot performe these things?

Sch. Because they be of Gods Church, and Gods blessing and promise made to the Church by Christ (in whose fayth they are baptised) pertayneth to them.

Which

The Sacrament of the Lords Supper.

Which when they come to age, they must themselves learne, beleue, and acknowledge, and endeavour in their liues to expresse the dutie at their Baptisme promised and professed.

M. What is the order of the Lords Supper?

Sch. The same which the Lord Christ Mat. 26. c. 26,
Mar. 14. c. 21
&c.
Luc. 22. c. 19.
&c. did institute: Which in the same night that he was betrayed, tooke Bread, and when he had giuen thanks, he brake it and gaue to his Disciples, saying: Take eate, this is my Body which is giuen for you. Doe this in remembrance of mee. Likewise after Supper he tooke the Cup, and when he had giuen thanks, he gaue it them, saying: Drinke yee all 1. Cor. 11. b,
23 24. &c. of this, for this is my Blood of the new Testament, which is shed for you and for many, for remission of sinnes. Doe this as oft as yee shall drinke it in remembrance of mee. This forme and order we ought to hold, and truly to keepe, and to celebrate deuoutly till hee come againe.

M. To what vse?

Sch. For a continuall thankfull remembrance of his death, & the benefits that we Luk. 12. c. 19
1. Cor. 11. c,
24. 26. &c. receiue

Baptisme, and the Lords Supper.

10.6.27.32.
25.c.48.&c.
6.54.55.
1. Cor. 10. d,
16.

receiue thereby, and that as in Baptisme, we are bozne againe, so with the Lordes Supper we may be alway fed and sustai-
ned to spirituall and euerlasting life. And therefore it is enough to be once Bapti-
sed, as to be once bozne: but as we need oft to feed, so is the Lords Supper oft to be receiued.

M. Which are the partes of this Sacrament?

Sch. The partes hereof, euon as of Baptisme, are of two sortes, the one earthly and sensible: the other is heauenly, and removed from all outward senses.

M. What is the earthly and sensible part?

Mat. 26. d, 26
27,
Mat. 14 c. 21.
23.
Luc. 22. c, 19.

Sch. Bread and Wine; both which mat-
ters, the Lord hath expressely commanded
all to receiue.

20.
1. Cor. 11. c, 33

M. What is the heauenly part and matter re-
moved from outward senses?

15.
Ioh. 6. d, 27.
35. &c. c, 48.
&c. g, 63.
1. Cor. 10. d,
16.

Sch. The body & blood of Christ, which
are giuen, taken, eaten, and drunken of
the faythfull in the Lords Supper, onely
after a heauenly and spirituall manner,
but yet verily and indeed: In somuch
that as the Bread nourisheth our bodies,
so Christes body hath most singular force
spiritually by fayth to feed our soules.

Col. 10. 4. c,
15.

And

Against transubstantiation.

And as with wine mens hearts are chee-
red, and their strengthes confirmed, so
with his blood our soules are reliued and Ioh. 6. f, 54
refreshed thzough faith : which is the
meane whereby the body and blood of
Christ are receiued in the supper. For
Christ as surely maketh them that be-
lieue in him partakers of his body and
blood, as they surely knowe that they
haue receiued bread and wine with their
mouthes and stomacks. And it is also a
gage of our immortallitie, and a pledge of
our resurrection.

M. Is then the bread and wine changed into the
substance of the body and blood of Christ?

Mat. 26. d, 26

Sch. No; for that were to destroy the na-
ture of a Sacrament, which must consist
both of heavenly and earthly matter, and
to make a doubt of the truth of Christes
body, and to giue occasion of grudging
vnto the mindes of the receiuers.

27.

Mat. 14. c, 22

23.

Luk. 12. c,

19. 20.

1. Cor. 11. c, 23.

24. 25. 26.

27. 28.

M. Was this supper ordained of Christ to be of-
fered as a sacrifice to God the father?

Heb. 7. d, 26.

& 8. and 9. d,

Sch. No : for when Christ died vpon the
Crosse hee once fully made that onely e-
uerlasting Sacrifice for our saluation
for ever, and hath left nothing for vs to

11. & c, 25.

& c. and 10. c,

9. 10. 12. 14.

d, 18.

Luk. 22. c, 19.

doe,

The right vse of the Lords Supper.

1. Cor. 11. c,

24. 25. 26.

Heb. 13. c, 15.

16.

1. Cor. 11. f,

28. 29. &c.

Ier. 34. b, 7 &

29. b, 12. 13.

Ioc. 1. b, 12.

13. & c, 15. 16.

&c.

Luc. 22. c, 19.

1. Cor. 11. f, 24

25. 26.

Ro. 5. 2, 5. 8.

9. & 8. 2, 4. 5.

&c.

2. Tim. 1. c, 14

15. 16.

1. Pet. 1. c, 13.

14. & c, d, 12.

22. & 4. 2, 1. 2.

3 &c.

Mat. 12. d. 39.

Ioh. 13. d, 34

35. &c.

1. Cor. 10. d,

17 & 13. the

whole.

Deut. 4. 1, 2

b, 13.

doe but thankfully to take the vse and benefite of that eternall Sacrifice, which we chiefly doe in the Lords supper.

M. What is our dutie to doe, that we may come rightly to the Lords Supper?

Sch. To examine our selues whether we be true members of Christ.

M. By what tokens shall we know this?

Sch. First, if we heartily repent vs of our sinne: next, if we stay our selues and rest in a sure hope of Gods mercies thorough Christ, with a thankfull remembrance of our Redemption purchased by his death. Moreover, if we conceiue an earnest minde & determinate purpose to lead our life godly hereafter. Finally, seeing in the Lords supper, is contained a token of friendship & loue among men, if we beare brotherly loue to our neighbours; that is, to all men, without any euill or hatred.

M. Having sufficiently (as I thinke) examined thee concerning the chiefe poyntes of Christian religion, I would see now, how briefly and sufficiently thou canst rehearse the whole summe of all that hath hitherto been sayd.

Sch. First the Law of God, contained in the ten Commandements, setteth be-

fore

The end of the law and the Gospell.

foze my eyes a perfect rule of godly life,
 which I am bound to obey vppon paine
 of eternall damnation: wheretoze by the
 same lawe I doe know my sinne, and the
 wꝛath of God against mee foꝛ the same,
 and that everlasting death by Gods iu-
 stice is theretoze due vnto mee: which
 breedeth in me a horrible feare of minde,
 and trouble of conscience, from the which
 it being impossible foꝛ mee to bee deliue-
 red by mine owne wisdom, power,
 oꝛ vertue, oꝛ by any helpe oꝛ meanes of
 man oꝛ Angell I am taught by the Gos-
 pell, that Christ the sonne of GOD be-
 ing made man without sinne hath by his
 death suffered the punishment due foꝛ
 my sinnes, pacified the wꝛath of GOD
 his father towards me, and reconciled
 mee vnto his fauour againe, and made
 mee partaker of his owne iustice, and
 heire with him of everlasting life, of
 all which benefices of Christ I am made
 partaker by faith in him: which faith
 the holy Ghost by the preaching of the
 Gospell hath wrought in my heart: con-
 firming the same also by his holy Sacra-
 ments, being visible and sure tokens and
 pledges

Pla. 19. b. 6. 7.
 &c. and 119.
 2. 4. &c.
 Mar. 19. c. 16
 17.
 Luc. 10. c. 25.
 26. 27. 28.
 Rom 2. b. 12.
 13 & 3. c. 19.
 20. & 4. c. 15.
 Gal. 3. b. 10.
 2. Cor. 2. b. 7
 & 7. c. 10.
 &c.
 Ro. 1. c. 15 16
 Act. 13. f. 38.
 39.
 Heb. 1. b. 4. 5
 &c. & 9. c. 9. d
 12. 14. & 10. a
 2. 3. 4. &c.
 Mat. 1. d. 20.
 21. &c.
 Ioh. 1. b. 14.
 c. 29.
 Eli. 53. 1. 4. 5
 6 c. 10. 11.
 Rom. 3. d. 24
 25. &c.
 Rom 3. d. 23
 &c. & 8. c. 14.
 15. 16. 17. &c
 Ga. 1. c. 16. &c
 Ro. 10. b. 8. c.
 14. d. 16. 17.
 1. Cor. 12. a. 3.
 6. b. 9. &c.
 Mar. 38. d. 19.
 20. Mar. 16. d. 15. 1. Cor. 10. d. 16. 17.

Psal. 1. a. 3.

Ma. 7. c. 17. 18

Lu. 1. g. 74. 75

Rom. 6. a. 1. 2

3. &c.

Gal. 5. a. 8.

Mat. 5. b. 16.

1. Pet. 2. c. 12

Ma. 9. c. 23. 24

Rom. 1. a. 2. 7.

&c. & 9. d. 16.

1. Cor. 1. a. 3.

4. &c.

2. Cor. 3. b. 5.

&c. & 7. c. 15.

and 15. b. 10.

Phil. 2. b. 13.

Ephe. 1. a. 5. 6.

&c.

2. The. 1. d. 12

Ioh. 14. b. 13.

and 15. b. 16.

and 16. e. 23.

1. Cor. 10. g. 11.

Ep. 3. d. 20. 21

Iud. f. 25.

Mat. 13. c. 23.

Luc. 12. f. 47.

Rom. 1. c. 21.

and 2. b. 13

Ephe. 4. d. 20.

21. & 5. b. 8. 9

Phi. 1. b. 9. 10

11. Col. 1. a. 5.

6. b. 9. 10.

Tit. 4. d. 16.

Iacob. 1. d. 22. 23. 25. &c. & 4. d. 17. 1. Pet. 2. d. 20. 21.

The fruites of faith.

pledges of Gods goodnes towards me; through Christ. The which faith as a liuely & frutfull tree, should bying forth in me the fruites of good works, holines and righteousnesse, all the dayes of my life, to the honour of God, who hath bestowed so many benefits vpon me and to the profit and good example of my neighbours. For the increase of the which faith, and grace to please God, and for the accomplishing of all these things, I being of my selfe most weake and vnable thereunto, ought to make continuall and most earnest sute by heartie prayer vnto God the father, the giuer of al good things, in the name of his soone our sauiour Iesus Christ, yeelding alway vnto him most heartie thanks for all his benefites.

M. I doe see my good child, that thou well vnderstandest the summe of Christian godlines. Now it resteth, that thou so direct thy life by the rule of this godly knowledge, that thou seemest not to haue learned these things in vaine.

Sch. I will doe my diligence, by Gods helpe, worshipfull maister, and omit nothing, so much as I am able to doe, that I may answer the name and profession of a true Christian. And also I will humbly,

An Admonition.

hly craue of Almighty God, that he suffer not the seede of his doctrine to perish in my heart, as sowen in a dry and barren soile, but that he will with the diuine dew of his heauenly grace, so water, and make fruitfull the vniuerselle and barrenesse of my heart, that I may bring forth plentifull fruits of godlinesse, to be bestowed and laid vp in the barne and garner of the kingdome of heauen.


M. Doe to my good Child, and doubt not, but as thou hast by Gods guiding first conceiued this in minde and will, so shalt thou by his grace, attaine to an happy and blessed end of this thy godly studie and endeuour, to thy eternall saluation, and to the glory of God: to whom be all honour and glory, world without end.

Th. 1. d. 26.
Sa. 1. d. 22. 23
25. &c. & 4. d.
17. 2. Pet. 2. d
20. 21. Luc. 11.
b. 9 c. 13. and
1. b. 7. Iac. 1. a
5. 6. Mat. 13. a
19. 20. &c.
Ioh. 15. c. 16.
Psal. 1. a. 3.
1. Co. 3. b. 9 7
2. Co. 9. c. 10
d. 14. & 13. d.
16. 17. 18.
Mat. 3. c. 12.
& 13. d. 23.
Ioh. c. 36. &c.
Ga. 5. d. 22. 23
2. Co. 8. b.
10. 11. &c.

An Admonition for the Morning.

A Wake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light. Ephe. 5. 4. 14:

It is time that we should now awake out of sleepe. Rom. 12. d. 1.

The night is passed, and the day is come nigh, let vs therefore cast away the deedes of darkenes, and let vs put on the
 armour

Psalmes.

armour of light.
13. Let vs walke honestly as in the day,
and put on the Lord Iesus Christ.
Mat. 5. 16. Let our light so shine before men, that
they may see our good workes, and gla-
rifie our Father, which is in heauen.
Sap. 6. 13. Wisdome is a noble thing, and ne-
uer faueth away; yea, it is easily seene of
them that loue it, and found of such as
seeke it.
It preuenteth them that desire it, that
it may thew it selfe vnto them.
15. Who so awaketh vnto it betimes in
the morning, shall haue no trauell, for he
shall find it sitting ready at his doores.
Eccle. 1. 5. 13. Wisdome excelleth foolishnesse, as
farre as light excelleth darknesse.

A Psalm for the Morning.

Psalm. 113. 2. 1. PRAISE God, O ye children of his ser-
uants, praise ye the name of the Lord.
Blessed be the name of the Lord, from
this time forth for euermore.
The name of God is highly to be prai-
sed, from the rising vp of the Sunne, vn-
to the going downe of the same.

The

Psalmes.

The day (O Lord) is thine, and the night is thine : thou hast prepared the Light, and the Sunne. *Psal. 74. c. 4.*

We haue layd vs downe & slept, and are risen vp againe ; for thou (O God) hast sustained vs. *Psal. 3. b. 5.*

O God, thou art our Lord, early in the Morning doe wee seeke thee, and with our Prayer come before thee. *Psal. 93. a. 7. & 88. b. 12.*

We are thy seruants, O Lord, grant vs understanding, that wee may know thy testimonies. *Psal. 119. vers. 125.*

Make vs to know the way that wee should walke in ; for wee lift vp our soules vnto thee. *Psal. 143. b. 9.*

Teach vs to do the thing that pleaseth thee ; for thou art our Lord, let thy good spirit lead vs forth in the way of life. *c. 11.*

Cause vs to heare of thy louing kinnesse betimes in the morning ; for in thee is our trust. *Psal. 143. b. 8.*

Replenish vs early in the morning with thy mercy ; and we shall cry for joy, and be glad all the dayes of our life. *Psal. 90. c. 14.*

For thou (O Lord) art the thing that we long for, thou art our hope, euen from our youth. *Psal. 71. a. 4.*

Prayers.

Through thee haue we been maintai-
ned euer since we were bozne: thou art
hee that tooke vs out of our Mothers
wombe: our prayes shall be alwayes of
thee.

Psal. 59 c. 16.
17.

We will sing of thy power, and will
praise thy louing kindnesse betimes in
the Morning: for thou hast been euer
our strength, our refuge, our defence,
and our most mercifull Lord.

Gloꝝy be to the. &c. As it was. &c.

A Prayer for the Morning.

Psal. 3. b. 5. &
4. b. 8.

WE yeeld vnto thee our most hearty
thanks, O heauenly Father, for
that thou hast deliuered vs from all pe-
rils & dangers of the night, and brought
vs safe to the beginning of this day: we
beseech thee, that thou wilt in the same,
and euer hereafter, receiue vs into thy
defence and protection: and as thou hast
remooued the darknesse of the night, re-
stoyed the light of the Sunne, and rayled
vs from sleepe, so thou wouldest vouch-
safe also to remooue from vs the inward
darkenesse of ignozance, to raise vs from
sleepe

Psal. 91 a. 1. 2.
3. the whole.
Psal. 74. c. 19.
Psal. 4. b. 6. &
36. b. 9.

Prayers.

sleepe of sinne, & to lighten our mindes
 with the heauenly beames of thy most
 holy spirit, and with the knowledge of
 thy deare Sonne, our Saviour Iesus
 Christ, the true light of the world, that
 we eschewing the workes of darknesse,
 may guide the steppes of our liues after
 the light of thy holy word, walking com-
 ly as the children of light, in holinesse
 and righteousnesse, as in the day, and in
 thy sight: and in the end may come to
 that most blessed eternall light, which
 thou doest inhabite, the same thy Sonne
 our Saviour Iesus Christ, being our
 guide thereunto: to whom with thee,
 and the holy Ghost, one God of most
 glorious Maieſtie, be al honour & glory,
 world without end. Amen.

Ioh. 14. d, 26.
 & 16. b, 13.
 Act. 26. c, 18.
 2. Cor. 4. b, 6.
 10. 1. a, 5. 9. &
 8. b, 12. & 12.
 c 35.
 Rom. 13. d,
 12. 13.
 Eph. 5. d, 8.
 c, 11.
 Plal. 119 vers
 105.
 Luc. 1. 8, 74.
 75.
 1. Tim. 6. d,

A Morning prayer for Schollers.

WE render vnto thee most heartie
 thanks, O Father of lightes, the
 giuer of all good giftes, that it hath plea-
 sed thee to mooue the mindes of our Pa-
 rents & friends to set vs vnto the schoole
 in these our tender yeares, most meet for

Jacob. 1. c, 17.

Prayers.

Eccle. 12. a. 2. the learning of all good thinges, most
&c.
Pro 6. a. & b humbly beseeching thee not to suffer
6. & 23. c. 26. their good hope, and our best time to pe-
Psal. 117. a. 2. rish through our untowardnesse, negli-
Ioh. 1. 5. a. 4. gence, and slothfulnesse. And because
Psal. 4. b. 6 & our watching, diligence, and studie, can
36. b. 9. profite vs nothing without thy grace,
2. Cor 4. b. 6. boughsate with thy heauenly beames so
to lighten our mindes and wits, and to
endue vs with such desire & loue of good
Learning, Wiselome, and Vertue, with
such docilitie to conceiue, and memorie
to retaine the same, that we in our child-
hood and youth, being well instructed in
all good letters and vertue, may grow to
be learned and godly men, to the profita-
ble seruice of the Common-wealth, and
of the holy Church, and to the setting
forth of thy glory. This we craue at thy
hands, O heauenly Father, in the name
of thy onely Sonne our Sauour Iesus
Christ, beseeching thee for his sake, to
grant the same. Unto thee with the same
thy Sonne, & the holy Ghost, one God
immortall, inuisible, and onely wise, be
all honour and glory, for ever and euer.

Ano-

Prayers.

An other Prayer for Schollers.

GRANT O Lord God heavenly father,
that wee by thy diuine grace, setting
the example of thy deare Sonne, & most
blessed Child Iesus Christ before our
eyes, as the most cleare and most notable
example of all other to be followed, may
euen in these dayes of our childhood and
youth, apply our selues wholly to all
good and godly learning, and to the obe-
dience of thy most holy will, and that as
we shall grow in yeares, we may also in-
crease more & more in good knowledge,
wisdom, and vertue, and in the loue of
all godly men, and specially in thy hea-
uenly grace and fauour, wherein resteth
perfect felicitie, through the same our
Saviour Iesus Christ, to whom with
thee and the holy Ghost, be all honour
and glory, for ever and ever. Amen.

Luk. 2. 46.

Eccle. 1. 2. 3.
&c.

Luk. 1. 8. 1. 6
53.

An Admonition for the Euening, and Night.

If any man walke in the day, he stum-
bleth not, because he seeth the light of
this world.

Ioh. 3. 6. 19.

Psalms.

But if a man walke in the night, hee stumbleth, because there is no light in him.

Ioh. 3. c. 19.

This is the condemnation, the light is come into the world, and men loued darknesse rather then light; because their deedes were euill.

Ioh. I. 2. 5. 9.

Jesus Christ the Sonne of God, is the light that shineth in darknesse, the true light which lighteneth euery man that cometh into the world.

Ioh. 12. c. 35.

Let vs therefore walke whiles wee haue light, leaſt the darknesse come vpon vs; for he that walketh in the darke knoweth not whither he goeth.

2. Cor. 6. c. 14.

Ioh. 12. c. 36.

Let vs not beare a strange yoke with unbelieuers; but whilst wee haue light, let vs beleene on the light, that wee may be the children of the light.

Ioh. 12. 46.

Let vs beleene in Jesus Christ the Sonne of God, who came a light into the world, that whosoener beleeneth on him, should not abide in darknesse.

Ioh. 8. b. 12.

& 9. a. 5.

Whosoener followeth Christ, the light of the world, hee hath not walke in darknesse, but shall haue the light of life.

There ariseth by light in the darknesse,

Psalmes.

nesse vnto them that deale vprightly.

Psalm. 12. a. 4.

Hee that sayth how that hee is in the light, and yet hateth his Brother, is in darknesse, euen vntill this time.

1. Ioh. 1. a. b. 1. 9.

Hee that loneth his Brother, abydeeth in the light, and there is no occasion of euill in him.

b. 10.

If thou hast compassion vpon the hungry, and refrestest the troubled soule, then shall the light spring out in the darknesse, and the darknesse shall be as the noone day.

Esa. 58. a. 10.

*The Psalmes for the Euening,
at night.*

It is a good thing to make confession and prayer vnto GOD, and to sing Psalmes and prayles vnto thy name, O thou most high.

Psalm. 91. a. 1.

To set forth thy louing kindnesse early in the morning, and thy trueth in the night season.

a. 2.

Whylest darknesse conereth the earth and the people, let thy glory, O Lord, shine vpon vs, and send forth thy light and thy trueth to direct vs.

Esa. 60. a. 1.

Psalm. 43. a. 3.

O

Psalmes.

1. Cor. 4. b. 6. O God, who commanded the light
 Psal. 138. f. 26. to shine out of darknesse, shine in our
 heartes, and giue vs the light of the
 knowledge of thy glory in the face of
 Iesus Christ.

Psal. 56. 13. Lighten our candle, O God our Lord,
 and make our darknesse to be light, that
 we may walke before thee in the light of
 the liuing.

Psal. 119. v. 105 Thy Word is a candle vnto our feet,
 Luk. 1. g. 79. and a light vnto our pathes: it giueth
 light to them that sit in darknesse, and
 in the shadow of death; it guideth our
 feete into the way of peace.

Psal. 119. v. 153 Direct our steps in thy word, and so
 & 156. b. 15. shall our feete be kept from falling, and
 Psal. 36. b. 9. no wickednesse shall haue dominion ouer
 & 13 a. 3. 4. vs.

O Lord, with thee is the fountaine
 of light, lighten our eyes with the light
 of thy countenance, least that we sleepe
 in death, and our enemy preuaile a-
 gainst vs.

Psal. 117. e. 13. Bring vs out of darknesse, and out of
 & 156. & 131. the shadow of death. Breake our bondes
 Mat. 8. b. 11. asunder, deliuer our soules from death:
 & 21. c. 3. 13. O saue vs from that darknesse where is
 & 25. c. 30. weeping
 Act. 26. c. 18.

Prayers.

weeping and gnashing of teeth.

Open our eyes, that we may be turned from darknesse to light, and from the power of Sathan, vnto thee our God.

That we may receiue forgiveness of ^{c, 18.} sinnes, and inheritance among them which are sanctified by faith; that is, toward thy Sonne Iesus Christ.

So shall we lay vs downe in peace, Psal. 4. b, 8. & take our rest, for thou, O God, only, makest vs to dwell in safetie.

Glozy be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

A Prayer for Euening, and Night.

Psal. 2. 91. 146
& 147. & in

O Lord our God, in whose defence the safetie of mankinde, and all thinges, doeth rest, how the light hath darkened the world, and our bodyes shall bee layde asleepe (than the which nothing is moze like vnto death) wee betake our selues wholly vnto thy protection: most humbly

infinite places,
Luk 8. g, 153
&c.
Ioh. 11. b, 12.
&c.
1. Thes. 4. c, 13
14.
Eph. 5. b, 11. 2.
2. Cor. 1. c, 14

Prayers.

Ephe. 6. b, 11.
12. &c.

1. Theſ. 5. a, 5.
6. &c. b, 10.

2. Cor. 7. d,
25.
Ephc. 4. a, 1.
&c.

2. Theſ. 1. d,
12, 13.

humbly beſeeching thee that thou wilt
deliuer vs from the power of wicked ſpi-
rits, the Princes of darkneſſe, which to
deceiue vs, can tranſforme themſelues
into Angels of light, and from all o-
ther perils and dangers both bodily and
ghoſtly; & that thou ſuffer vs not wholly
to be oppreſſed, and (as it were) buried in
ſleepe; neither our mindes ſo to be darke-
ned, that we forget thee, but that whileſt
our bodies are aſleepe, our heartes may
continually wake and watch vnto thee.
And when that reſt hath reſreſhed our
bodies and mindes ſufficiently, ſo much
as is requiſite vnto nature, the next mor-
ning may make vs more able & ready to
ſerue thee, in the ſtate of life, wherein
thou haſt placed vs, to the health of our
owne ſoules, the benefite of our neigh-
bours, and the glory of thy holy name,
through our Saviour Ieſus Chriſt,
to whom with thee and the holy
Ghoſt, be all honoꝛ and glory,
now and foꝛ ever.

Amen.

An o-

Prayers.

An other for Euening and night.

Almightie God, who as thou hast made the day to labour & trauell in, so hast thou created the night for the rest and refreshing of our weary bodies and mindes, wee most humbly beseech thee, that as the night darkneth and shadoweth all thinges, so thou wouldest for thy deare Sonne Iesus Chyistles sake, hide our sinnes, remouing them fro thy sight, and putting away the memoerie of them by eternall obliuion, that as our bodies shall haue the rest of sleepe, so also our mindes by hope of thy mercy, may inioy the rest of a quiet Conscience, and so being wholly refreshed, wee may awake and rise vnto thy seruice the next day, and all the dayes of our life, and when Death it selfe shall come (from the which it is as easie for thee to raise vs, as from bodily sleepe) we may rest in hope of that most ioyfull resurrection, wherein our bodies shall awake vnto that euerlasting day, which shall neuer be interrupted with any darkenesse, when wee shall be made partakers of the inheritance of
the

En. 45. b, 7. &
50. a, 3.
Ecck. 5. b, 11.

Psal. 135. a, 5.
& 13. a, 1. &c
51. a, 2. b, 9.
Ez. 43. d, 25.
Eze 18. c, 28.
Act 3. d, 19.
Col. 2. b, 13.
Psal. 127. a, 2.
Prou. 3. d, 24.
Luk. 8. g, 2. & 3.
Ioh. 11. b, 11. c.
25. f, 45. 4.

A Prayer.

Col. 1. b, 12.
Gal 4. d, 26.
Apo. 21. g, 23.
& 22. b, 5.

Col. 1. c, 13.

the Saintes in light, in that most blessed
Citie, the heauenly Iherusalem, where
shall be no neede of Candle, neither of
the Sunne, nor of the Moone to lighten
it; and the Sonne of the Lampe shall be
our eternall light. Unto the which most
glorious light & kingdome of thy deare
Sonne, we beseech thee bring vs, for the
same our Sauour Iesus Christes
sake: vnto whom with thee
and the holy Ghost, be
all honour and glo-
rie, for etier.

Amen.

FINIS.

5 JU 67

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